A TREATISE OF THE SABBATH-DAY.

CONTAINING,

A DEFENCE OF THE Orthodoxall DOCTRINE of the CHURCH *of* ENGLAND, *againſt* Sabbatarian-Novelty.

By Dr. FR. WHITE, *L. Biſhop of* ELY.

Ier. 6. 16. *Thus ſaith the* LORD, *Stand ye in the wayes and ſee, and aske for the old paths, where is the good way, and walke therein.*

Tertul. Conſtat omnem doctrinam, quæ cum eccleſiis matricibus & originalibus conſpirat, veritati deputandam; id ſine dubio tenentem, quod eccleſia ab Apoſtolis, Apoſtoli a Chriſto, Chriſtus a Deo ſuſcepit.

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1636.

XUM

TO THE MOST REVEREND FATHER IN GOD, WILLIAM,

By the Divine Providence, Lord Arch-Biſhop of *Canterbury*, his Grace, Primate of all *England*, and *Metropolitane*; one of the *Lords* of his *Majeſties* moſt honourable *Privie Councell*, and *Chancellour* to the Vniverſity of *Oxford*.

Moſt Reverend Father.

OVR bleſſed *Lord* and *Maſter*, in one of His Evangelicall Parables, compares the Militant *Church*, unto a field, in which the Hus-band-man ſowed good ſeede, but while men ſlept, *Dormientibus multis in doctrina ſimplicitate* [a], the enemy came and ſowed tares, *Avenarum ſterilis fœni adulterium* [b]. Alſo, He reſembles the ſame unto a *Net*, which being caſt into the Sea, gathereth fiſhes, ſome good, and ſome bad. The Apoſtle likewiſe reſembles the ſame, to a great *Houſe*, wherein are *Veſſels of Honour*,

a Tert. *Præxeam cap.* 1.

b Tert. *Hær.* ca. 31.

and *Vessels of dishonour*. And the godly Fathers compare it, to *Noahs Arke*, in which were contained Beasts, *cleane* and *uncleane*, of each quality some; wherein also was an impious *Ham*, as well as a pious and dutifull *Sem*.

Now the condition of the *Church* Militant being such; it cannot be otherwise, but that in all ages there shall bee found among those which professe *Christ*, not onely such as are vertuous and sound in faith: but also many of corrupt mindes, and reprobate concerning the faith: venimous Serpents, noysome tares, pestilent weedes, and uncleane beasts.

Our *Saviours* owne prediction was: *There shall arise false Prophets*: and His admonition, *beware of false Prophets*: and His description, *which come to you in Sheepes cloathing, but inwardly, they are ravening Wolves*: Men, carrying a semblance, and having an outside of verity and holinesse: but inwardly, corrupt, deceitfull, and ravenous: working under hand, to infect and impoyson the flocke of CHRIST. *Saint Paul*, a Master-builder of *Gods* house, foretels: *Oportet hereses esse*, there must bee heresies among you: *ut fides habendo tentationem, habeat & probationem* d, that they which are approved, may bee made manifest. And in his exhortation to the Bishops of *Ephesus*: *After my departure grievous Wolves shall enter in among you, not sparing the flocke: Also of your owne selves shall men arise speaking perverse things, and shall draw disciples after them.*

Now these prophetical predictions have beene fulfilled in all Ages, and in all states of the Militant Church. For in the *Apostles* owne dayes, sundry Heretikes, and Schismatickes rose up, *Phigellus*, *Hermogenes*, *Philetus*, *Himinaeus*, *Alexander*, the *Nicholaitans*, &c. But then after the blessed company of the holy Apostles, by severall wayes of death, had finished their course e; the false and deceitfull conspiracy of impious errour, made entrance, *Fraude & astutia illorum qui doctrinam a veritate alienam disseminare laborarunt*: by the fraud and malitious craft of those men, who laboured

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c Tert. c. *Hæres.* c. 4. Quænam sunt istæ pelles ovium, nisi nominis Christiani extrinsecus superficies? Qui Lupi rapaces, nisi sensus & spiritus subdoli, ad infestandũ gregem Christi intrinsecus delitescentes? d Ibidem *capite* 1. Cypr. *d. unit. Eccl.* Fieri hæc Dominus permittit & patitur, ut manente proprio libertatis arbitrio, dum corda & mentes nostras veritatis discrimen examinat, probatorum fides manifesta luce clarescat.

e Eusp. ap. Euseb. li. 3. c. 26. αἱς ὁ ἕτερος τῶν ἀποστόλων χορὸς, διάφορον ἐπλήρου τὸν τῶν ἀθλων ἀγῶνα &c.

to sow a seed of doctrine, disagreeing with truth: *And* although by the power of Divine providence, the evil of Heresie and Schisme, was converted in the end, to the benefit and good of the true Church: (*for God, who is only good, would not permit evil to happen, but because He being also omnipotent, is able to turne it to good*[f]; *& Divine verity, when it is discussed by the fubtill opposition, and cavill of heretical fraud, is with more diligence searched into, better understood, and more zealously defended*[g].) *Yet* for the time present, the same proved a grievous scandall, and in the afflictive times of persecution, it increased the misery of God's people.

The Gentile Infidels insulted over Christians, because of divisions, which by the fraud of Heretikes, were raised among them[h]: they scorned and derided their religion, imputing the base opinions, and actions of Heretikes, to the sound part of the Church in generall: *And* alleaged this as a prime reason, wherefore they could not beleeve them, because they were divided into so many factions, and for that their religion was a confused fardell, and rifferaffe, of various and prodigious opinions.

Now that which happened anciently, is fulfilled likewise in our dayes, both concerning the entrance and existence of Schismes and Heresies, *And* likewise the scandall arising from thence.

Therefore, if Schisme and Heresies have risen up in our dayes, it can bee no wonder: For the Prophesies of CHRIST and His Apostles concerne our times, as well, (if not more,) than those which are past: and all the causes of Schisme and Heresie are now extant, which were in former ages. For the enemie that soweth tares,

[f] Aug. *Enchir. c.* 100. Qui bonus, non fineret mala fieri, nisi omnipotens etiã de malo facere posset bene.

[g] Aug. *de Civ. Dei, li.* 16 *cap.* 2. Multa ad fidem Catholicam pertinentia, dum hæreticorum callida inquietudine agitantur, ut adversus eos defendi possint, & considerantur diligentius & intelliguntur clarius, & instantius prædicatur, & ab adversario nota quæstio, discendi existit occasio.

[h] Clem. Alex. *Strom. lib.* 7. *cap.* 8. Cyprian. *de unit. Eccles. Christ. sect.* 10. *Arnob. lib.* 2. *in fine.* Hieron. *in cap.* 1. *Epist. ad Galat.* Venit Gentilis & dicit, vellem fieri Christianus, sed nescio cui adhæream: multæ enim sunt sectæ vos inter seditiones & tumultus. Nescio quod dogma teneam, quod præterea audio, singuli enim dicunt, ego verũ dico. *Hanc ob causã* deridiculo facti sumus & Gentibus & Judæis dum Ecclesia in mille partes scinditur.

[i] Baron. Anal. *tom.* 2. *An.* 143. *n.* 4. Qui Christianis infensi erant Gentiles, &c. quæcunq; erant Gnosticorum portenta, vel aliorum hæreticorum turpitudines, omnia Christianis ascribebant, nimirum infames illos convenus, infanticidia, humanarum carnium esum, promiscuos concubitus, &c. *Just. Mart. Apol.* 2. Αυχνιας λογ διαλεγομεν, και τας απο των αιρεσεων, κ. απο τουτων γραφομενα Cœcilii, &c. Euseb. *Eccl. Hist. lib.* 4. *ca.* 7. Tertul. *Apol. ca.* 7. Athenag. *Apolog. trium flagitiorum infamia tumer de ubis sparsus: impietas quæ Deos tollat, epulæ Thyestæ, concubitus incesti.* Minutius Felix *in Octavio pag.* 3. &c.

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is neither lesse vigilant, nor lesse envious, than in old time: *And* on mans part, blinde zeale, vaine-glory, curiosity, selfe-love, desire of change and novelty, overweening of mens owne wit and learning, envying of others which excell in learning or authority, offence for want of preferment, dislike of that which is present, &c. *These* venemous rootes and seeds of Schisme and Heresie, are not wanting in these perillous times: *And* the corrupt soile of mans heart, is no lesse fertile, to nourish and bring them forth, than in the dayes of old.

But from this which is delivered, I shall intreat your *Grace*, and all other impartiall and intelligent Readers to consider the uncharitable construction of Romish Adversaries, who from the *Rising* up of some schismaticall spirits amongst us, conclude: *That* the maine body of our Church is schismaticall. For was the whole Church of *Corinth* reprobate and schismaticall [k], because some branches or members thereof, were such? *Or was* it hereticall, because within it, some denied the Article of the Resurrection? *For* if this had beene so, Saint *Paul* could not have saluted that Church, with such an honourable inscription: *Vnto the Church of* GOD *which is at Corinth, to them that are sanctified in* CHRIST IESUS, &c, *A field* ceaseth not to bee a good corne field, because some noysome weeds, and tares spring up among the wheat: *And* a good tree hath some degenerous branches, which deserve to bee pruned and lopped off.

Our Nationall Church of *England* is *A Vine-yard of the* LORD *of Hostes*: A sound *body compacted, united, and knit together*, in an uniforme profession of one and the same orthodoxall verity, which was once given to the Saints, in the holy Apostles dayes: *And* which in all substantials, was maintained by the holy Primitive Fathers: [l] *Our* publike forme of Divine Service and worship is in every part thereof religious and holy, (maugre the cavils of envious spirits, who have depraved it:) *The* Ecclesiasticall Officers and Ministers of our Church are *Bishops*,

k Bosius *de. sign. Ecclesiæ. lib.* 3. *c.* 5. Fitz. Simon. *Britannomachia. p.* 8. Rescius *ministromachia.* Staphil. *d. Concord. Discipul. Lutheri.* Gualter. *Tabula, Chronograph. seculo.* 17. pag. 823. Sciopp. *Ep. d. Antichr.* p. 21. & p. 139. & p. 202. Cochelet. *Camiter.* Calv. p. 625.

l Tertul. *d. Præscr. c.* 38. Antiquum nihil aliter fuit quàm sumus.

Bishops, Priests, and Deacons, such officers as have administred sacred things, in the Christian Church; yea, in all Christian Churches, for fifteen hundred yeares, ever since the holy Apostles dayes: and the divine benediction, providence, & protection of our great *God* and *Saviour*, hath preserved, comforted and honoured this Church and State, more then a man could have wished or expected, ever since our reformation: and that which S. *Augustine* delivered long since of *Constantine* the Emperour, hath been fulfilled in our Kings and Princes; *Christianissimum Imperatorem non supplicantem dæmonibus, sed ipsum verum Deum colentem, tantis terrenis implevit muneribus, quanta optare nullus auderet* a. The *Lord* of Heaven replenished *Constantine* the Emperour, who duly served him and not Devils, with such abundance of temporal benefits, as a man durst not have presumed to wish or expect.

a Aug. *de civ. Dei*, l. 5. c. 25.

Now this which is hitherto delivered, is abundantly sufficient to justifie our *Mother Church* of *England*, against the unjust reproach and censure of any Adversaries, who shall traduce the same of being schismaticall; for our Saviours owne prediction is; *Necesse est ut scandala veniant*, it must needes bee that offences doe come: but when among us any offences happen, they are reproved, confuted, and condemned, according to the direction of holy Scripture, and the forme and custome of Primitive times.

Sander. *de visib. Monarch.* Tale est militantis Ecclesiæ verticulum, quod quia tam malos quam bonos pisces comprehendit, interdum scinditur & dirumpitur.

It is not within compasse of humane power, either wholly to prevent, or in an instant to restraine, the malice of Satan, and his schismaticall instruments, from vexing, renting, and disquieting the Church; and therefore if our adversaries were guided with the spirit of charity (as they that will be judges of other mens actions ought to be) they would forbeare to censure or condemne us. For *Charity envieth not, it thinketh no evill, it rejoyceth in truth*, 1 Cor. 13. 5, 6.

Having delivered thus much in just defence of our

Mother

Mother Church, againſt the uncharitable calumniation of *Romiſh adverſaries*, I hold it meet in the next place to offer unto your *Graces* conſideration, a view of the deportment of factious and ſchiſmaticall ſpirits, who have beene the authors and fomenters of the ſcandall, from whence our adverſaries before mentioned, have taken occaſion to traduce our Church and religion.

There ſtarted up in Queen *Elizabeths* reigne, a new [a] *Presbyterian ſect*, which tendred a forme of *Diſcipline* to the Queene, and to the State. And concerning this platforme of their Eccleſiaſticall Diſcipline, they affirmed theſe things following:

First, that the onely Officers [b] (Magiſtrates they tearme them) who are to exerciſe this diſcipline, are *Paſtors*, *Doctors*, and (Veſtrie) *Elders* [c]. Secondly, this forme of diſciplinarian Regiment, is the *Scepter of Chriſt's Kingdome: The Standard of Chriſt: The Soule of the myſticall body of Chriſt* [d]: and a *proper Character of the true Church*. Thirdly, as the old Canoniſts ſay of the *Papacie*, GOD *had not beene diſcreet, if hee had not made a Pope* [e]; ſo likewiſe ſay the Presbyterians, CHRIST had not proved Himſelfe a *Prophet like unto Moſes in all things* [f], nor yet an abſolute King, had he not ordained this diſciplinarian *Senate* in his Church. Fourthly, theſe divine Magiſtrates and Senators, muſt exerciſe ſoveraigne authority, over all people; and eſpecially, over *Kings*, *Princes*, and *Monarchs* [g]: Fifthly, all other formes of diſcipline and Church government, are unlawfull, and *Antichriſtian*, becauſe they are not commanded and appointed by God's Word. Sixthly, the King and temporall State, have no authority, or

a Athanaſ. *Quod non a Patribus profectum eſt, ſed nuper inventum, quid de eo aliud exiſtimari debeat, quam illud ipſum, cujus Paulus mentionem fecit*, In noviſſimis, &c. 1 Tim. 4. 1.

b Travers. *d. Diſcip. Eccl. pag.* 142. (*horum*) Eccleſiaſticorum magiſtratuum juſtæ authoritati obtemperandum.

c P. 133. Eſt Eccleſiaſticus Senatus cœtus Presbyterorum, &c. Presbyteroſi nomen muſquam Diaconiſs in Scriptura tribuitur, ſed Paſtoribus, Doctoribus, & qui proprio nomine Presbyteri appellantur.

d Sions Plea, *pag.* 3. *If the Hierarchie bee not removed, and the Scepter of Chriſt's government, namely, Diſcipline advanced, &c. p.* 110. *It is the Scepter of Chriſt ſwaying his owne houſe according to his hearts deſire: the ſoule, &c. The chiefe commander in the Campe Royall, &c.*

e Extra d. Major. *& obed. gloſſa.* Non videretur Dominus fuiſſe diſcretus niſi unicum talem poſt ſe vicarium reliquiſſet.

f Trav. *d. Diſcip. Eccl. p.* 7. Quomodo Moſi ſimilem fuiſſe dicemus, ſi tam neceſſariam doctrinam de Eccleſiæ gubernatione, aut omnino prætermiſerit, aut non æque perſpicue & perfecte explicarit? Illam aut a Chriſto traditam fateri neceſſe eſt, aut eum non ſolum Prophetico, ſed etiam Regio munere ſpoliare.

g Id. *pag.* 142. 143. Huic diſciplinæ omnes orbis Principes, & Monarchas faſces ſuos ſubmittere & parere neceſſe eſt.

command

command in matters Ecclesiasticall [h]: (no more than they have to administer the Sacraments) but their only service is, to be the executioners of such decrees, as these *Presbyterian Senators* shall affirme to be the Lawes of *Christ*. Seventhly, the present forme of Ecclesiasticall government, by Bishops and their Officers is *Antichristian* [i]. Lastly, the *Liturgie* and common Service of the Church of England, and the Rites and Ceremonies appointed therein, are popish and superstitious, for they were composed or brought in, by Bishops, who are a limbe of *Antichrist*: and confirmed by the humane authority of the *Prince* and temporall State: whereas no common service is lawfull in the Church, but such only as is formed by their Ecclesiasticall Senate, and after their own *Presbyterian* Lawes.

Fruits and consequents of the former dictates, are these which follow:

First, concerning the King himselfe: His royall Majesty according to these *Presbyterian*-rules, shall have no power to command his Clergy to keepe a *Nationall Synode*: he shall have no power at all, over these *Ecclesiasticall Senators*, to judge of any of their abuses, or to reforme and correct them: And if His sacred Majesty shall deny obedience and subjection to their classicall Mandates, these Senators have Soveraigne *Power under Christ*, to deliver him to Satan, and to lay the fearefull censure of *Excommunication* [k] upon him.

Secondly, concerning Bishops: whereas, in all religious Ages, and among all people professing *Christ*, the Bishops of the Church were highly honoured and respected because of their Office and Order: and their Doctrine, Precepts, Counsels, admonitions, reproofes, and censures, were of great authority: These *Senators*, and their *Camerades*, with their barking, bar-

Sions Plea. pag. 289. If any object the Magistrates interposed authority, it is quickly answered, *quod ejus potestas*, &c. that his power is not to weaken any ordinance of *God*, but for guarding and making good all *Gods* ordinances with the sword, &c.

h *Id. pag.* 191. The Church hath her lawes from the Scriptures, neither may any King make lawes in the house of *God*: for if they might, the Scripture should be imperfect.

i *Sions Plea. pag.* 38. They derive their authority from the *Pope p.* 46. Their being is Antichristian, *p.* 292. The sons of the monstrous *Gyant*, the Man of sinne.

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Id. pag. 331. An able Pastor (*H. B.*) in a generall Fast in *London*, pleading for reformation under *Iosua's* removall of the excommunicate thing, told us in plaine tearmes, that the main thing was, That damnable Hierarchie (of Bishops) who made no matter of sinking Church and State, so they might swim in honours and pleasures.

k Tray. *discip. Eccl.* Excommunicatio est censura Ecclesiæ qua aliquis gravioris sceleris reus, sine certi temporis præscriptione a sacris exclusus fidelium communione privatur, &c. Huic summos Magistratus & Reges parere, &c. *Philippus* & *Theodosius* Imperatores. *The. Charry being asked whether the King himselfe was subject to excommunication, answereth: That excommunication should not be exercised upon Kings, I utterly mislike.*

rating, and libelling, have brought, not onely their persons, but their venerable calling, into much contempt and hatred, as though it were some prophane and noisome evill.

Thirdly, they have with bitter clamors [a], defaced the publike service of our Church (*being a forme of divine worship, of so good quality, as that since the holy Apostles dayes, the Christian world never enjoyed any more reverend and religious*) and by this meanes, the solemne worship of *God* and *Christ*, are neglected in many congregations: and instead thereof, an indigested forme and conception of extemporall prayer is brought in.

Now I humbly desire your *Grace*, and all benevolent and indifferent *Readers*, to consider the ungracious dealing of these men.

First of all, the generall ground of their proceedings by which they justifie themselves, and their own precepts, and condemne others, is this which followeth: *No officer must governe or Minister in the Church*: neither *any forme of divine worship, or Ceremonies be used*, but *onely such as are commanded in the Word*. It will be over-long to relate in what manner they prove this; whether by the second *Commandement* [b]: or by *Ier.* 7. 31. or by *Exod.* 25. 40. *Looke that thou make them after their patterne which was shewed thee in the Mount*: or by *Omnis Planta, every plant which my heavenly Father hath not planted, shall bee rooted up*, *Matth.* 15. 13. But in conclusion they resolve us not, what they understand by the commandement of the Word: Whether a *literall and formall Commandement*: or a Commandement inferred by any necessary inference: or an example and president, which hath the force of a Law. Now we are certaine that their owne Presbyterian platforme, is warranted by no Commandement in any of these three senses. *For* we reade of no literall or formall Commandement for their *Vestery Elders:*

[a] Amb. *Epist.* 42. Venenum in dentibus habent. *Optat. Milevit.* 5. Parmen. *l.* 2. In corde livoris acuerũt novaculas dinguæ.

[b] *Sions Plea. p.* 87. In the 2d. Comandement is forbidden all will-worship, all rites & ceremonies of mans devising in God's worship: and further, every calling of Ministers and Elders that is not appointed and approved of God. *p.* 378. give the second Commandement the due extent: this Iron if it be well plied, will bow downe the backe of the Prelacie, and breake the iron sinew of all superstitious worship.

Elders: *Neither* can they prove the ordination of this new generation, by any necessary inference of holy Scripture: *and* as for example of Scripture, we find none having the force of a law. *The* plaine truth is, *we* finde no example at all: For *the Elders mentioned*, 1 *Tim.* 5. 17. *were Priests in holy Orders*, as appeares plainely, by the eighteen and nineteen verses of that Chapter: *But* if some example had been extant, *Unlesse* they can demonstratively prove, that such example hath the force of a perpetuall law, *This* will conclude no more for the perpetuall continuance of Vestry Elders: *Then* the holy Apostles observing the legall Sabbath; *Or* their abstinence from bloud and strangled: *Or* their unction of the sicke with oile, *will* conclude for extrema unction: or for the keeping holy the seventh-day Sabbath: or for perpetuall abstinence from bloud or strangled.

These imperativa men mightily forget their owne principle: *For* they create new Senators, *Vestry-Elders*, without any commandement of the Word: *They* comand whatsoever their own working-heads affect, without commandement of the Word, to wit, *Omniparity of Church men*: Fathers *to present their children in their own persons at Baptisme*: Christians to *dreame religious dreames on Sunday nights*: Parents *to give significant names to their children*, to wit: *The* Lord is neere: *More* triall: *Reformation*: *More* fruit: *More* joy: *Sufficient*: *Deliverance*: *Dust*, &c. *But* their negative precepts are *sance* number: no *Private* Baptisme: no *Kneeling* at the Communion: *Bowing* at the Name of IESUS: *Communicating* with a reading Minister: *Keeping* Christmasse-day, and other Holy-dayes: reading Homilies: *Reading* Apocrypha: *Ringing* more Bells than one upon a Sunday, or fetching a pint of wine out of ones owne house: *Standing* up at the Creed: *Looking* towards the Chancell in Common-prayer: *Often* rehersing the *Lords* Prayer: *Reading* the Letany, and Epistles and Gospels, &c.

But these sanctified Senators will say: *That* the second Commandement (*which* they have made, τὸ *Catholicon*, to prohibite what their will disliketh,) condemneth all things before rehearsed. *But* it is not sufficient *to say*: *They* must *demonstratively prove* out of the Word, their assertion.

Now the second Commandement prohibiteth none of the former actions, *Verbatim*, or in expresse termes: *Nor* yet by necessary illation; *For* the sense of the Commandement is: *Thou* shalt worship no Idoll, &c. *Lev.* 26.1. But *the Sonne of* GOD, *and His blessed Name are no Idols*: The *Son of God, in the blessed Eucharist, giving us His body and blood, is no Idoll*. *Therefore* religious adoration of Christ, in the holy Eucharist, *and* at the rehearsing the Name of *Iesus*, is no superstitious act, prohibited in the second Commandement. *But* the Author of *Sions Plea*, wil have *Court Bishops, Cathedrall Churches, Parish Clerkes*, and *Churchwardens*, &c. condemned by the second Commandement. *And* why not say we, *Vestry Elders*? For these grave Senators are no where commanded in GOD's Word, either formally or virtually: *And* therefore, *in malam crucem abeant*: Let them be packing to the *Crutched-Friers*.

Concerning *Bishops*, and their authority, these men affirme, that the same is not ordained in the Word, *But* condemned by Christ, &c. *But* our answer is, that the holy Apostles themselves ordained *Bishops* in all eminent Christian Churches, to wit, *Timothy at Ephesus*: *Titus in Creta*: *Evodius at Antioch*: *Polycarp at Smyrna*, &c. *Now* the Apostles act was according to the Word, for they were men inspired by the *Holy Ghost*. And the Apostles ordination is proved by witnesses, against whose testimony none can except [a], that consider impartially the infallible properties of true and lawfull witnesses. *For* they are many in number, *A cloud of witnesses*: All the orthodoxall Fathers since the

[a] Wesenbach. *in Pandect. li.* 22. *tit.* 5. *de qualitate Testium.* 2 Cor. 13. 1.

the Apoſtles age: *Some* of them lived in the Apoſtles times, and were their auditours [a]: and ſome of them ſucceeded thoſe which were ordained Biſhops by the Apoſtles: *They* were faithfull witneſſes, even unto death [b]: *They* conſent and accord in their teſtimony: *And* they are ſuch, to whoſe teſtimony the *Chriſtian* world giveth credit, for the waighteſt matters in religion: *to wit*, concerning *the number and integrity of the Books of Canonicall Scripture*: The *holy Apoſtles Creed*: and next unto the holy Scriptures concerning *The* eternall Deity of our bleſſed *Saviour*, &c.

1 The *ſubſcriptions* of two of *Saint Paul's Epiſtles* teſtifie [c], that *Timothy was Biſhop of Epheſus*: and *Titus* of *Creta*. *And* the ancient Hiſtory of the *Church* teſtifies the ſame [d]. *Ignatius* the Martyr, (who lived at the leaſt thirty yeares in *Saint John* the Evangeliſts dayes [e]:) *Tertullian*, *Irenæus*, *Cyprianus*, &c. teſtifie the like concerning *Evodius*, *Polycarpus*, *Linus*, *Papias*, *Clemens*, &c. *And* that Biſhops ordained by the Apoſtles, were not *titular and nominall onely*, but ſuch as had power of juriſdiction, and power of ordination, is witneſſed by *Ignatius*, *Tertullian*, *Cyprian* [f], and by the whole *Catholike* Church: *And Saint Hierom* himſelfe [g], whoſe teſtimony ſome men have laboured to draw another away, confirmes the ſame.

2 This forme of Eccleſiaſticall government is agreeable with the preſidents of holy Scripture, both in the time of the *old* Teſtament: and with *the Apoſtles forme* of government, who in their owne perſons exerciſed authority over all other Paſtors, and at their deceaſe *ap-*

a Iren. *lib.* 3. *cap.* 3. Euſeb. *Chronic. Anno Chriſti* 104.

b Athanaſ. *d. Incarnat. Verb.* *pag.* 59. & *Ep. ad Dracont. p.* 738. Quot ab Idolis converterunt? quot a furioſa & dæmoniaca conſuetudine ſuis admonitionibus compeſcuerunt? quot aduxerunt Chriſto ſervos?

c 2 *Tim.* 4. The ſubſcrip. *The ſecond Epiſtle unto* Timotheus, *ordained the firſt Biſhop of the Church of the Epheſians*. Titus 3. *It was written to* Titus *ordained the firſt Biſhop of the Church of the Cretians*.

d Euſeb. *Hiſt. l.* 3. *c.* 4. Timotheus ſane primus Epheſianæ parœciæ, *Sicus* & Titus Cretenſium Eccleſiarum Epiſcopatum ſortitus ſcribitur.

e Theodoret. *Dial.* 1. Ἐξ ὅτε τῶν ἁγίων ἀπ Ἰησοῦ τῶν ἀποστόλων ἴλεως χάριν ἐδέξατο. Ignatius. Euſeb. *in Chron. An. Dom.* 104. Ignat. *ad Antioch.* Mementote *Evodii* beatiſſimi Paſtoris veſtri, qui primus vobis ab *Apoſtolis* ordinatus eſt Antiſtes. Tertul. *c. Her. ca.* 32. Smyrnæorum Eccleſia habens *Polycarpum* a Ioanne conlocatum Epiſcopum. Iren. *lib.* 3. *c.* 3. Polycarpus non ſolum ab Apoſtolis edoctus & converſatus cum multis ex iis, qui Dominum noſtrum viderunt, Sed etiam ab *Apoſtolis* in Aſia, in ea quæ eſt *Smyrnis* Eccleſia, conſtitutus *Epiſcopus*: & quem *nos vidimus* in prima noſtra ætate, *&c. Ib.* Ab Apoſtolis Epiſcopatum ſortitur Clemens. *Ib.* Habemus eos qui ab *Apoſtolis* ordinati ſunt Epiſcopi. Euſeb. *Hiſt. lib.* 3. *ca.* 30. Hieron. *Catalog. in Polycarpo*, Cyp. *Epiſt.* 65.

f Ignat. *ad Trall.* Quid aliud eſt Epiſcopus quam is qui omni principatu & poteſtate ſuperior eſt? *Id. ad Magneſ.* Decet vos (*Presbyteros & Diaconos*) obedire Epiſcopo, & in nullo illi refragari *ἀλλὰ ὑποτάσσεσθαι*. Id. *ad Smyrnenſ. pag.* 68. *ad Epheſ. pag.* 217. 219. Cypr. *Epiſt.* 27. Inde per temporum & ſucceſſionum vices, Epiſcoporũ ordinatio, & Eccleſiæ ratio decurrit: ut Eccleſia ſuper Epiſcopos cõſtituatur, & omnis actus Eccleſiæ per eoſdem præpoſitos gubernetur.

g Hier. *ad Nepotian.* Eſto ſubjectus Pontificio, & quaſi animæ parentem ſuſcipe. Tertul. *de Bapt. cap.* 17. *pointed*

pointed *Bishops*, to be principall Rulers in all eminent *Christian* Churches [h].

Now whereas the adversaries of the Prelacy contend, that Episcopall gubernation is prohibited by CHRIST, *Matth.* 20. *Marke* 10. *Luke* 22. *They* have no minde to consider, that the holy Apostles themselves, to whom our *Saviour's* words were *personally* directed, *did* all their owne dayes exercise jurisdiction over all other Ecclesiasticall persons: *And* therefore their great *Lord* and Master prohibited not superiority and government over Priests and Deacons, but such forme of government as was meerly secular, and not conformable or subordinate to the rules of the Evangelicall Law.

In the last place, after these *Senators* have in such manner (as your Grace hath heard) battered Episcopall Government, with their paper-shot, *Then* they fall pell mell upon the *Service booke* i.

One of this Novell generation, in a Tractate, intituled, *A survay of the Booke of Common-prayer*, makes *quæres*, and hath no lesse than *two hundred double quarrels*, against our Church service, and the Ceremonies thereof. *T. C.* in his dayes, and his disciples named in my margine [k], are confederate in the same gall of bitternesse, and bond of iniquity.

Their prime objections are. The *forme of the Common Service, is not commanded in the Word* [l]. And *some materials thereof, are taken out of the Romish Breviarie, Portuis and Masse-booke* [m].

Touching the first, they declare not, whether their meaning is, *That* every lawfull forme of Divine Service, must be taken *verbatim out of the Scripture*: *Or* whether it be not sufficient, to have the same *conformable to the rules of holy Scripture*. *If they* say the first, *propria sua mœnia cadunt* [n], they cut the throat of their

h Cyprian. *Ep.* 42. *n.* 4. Hier. *Com. in Titum c.* 1. Idem *c. Vigilantium.* Aug. *in Psal.* 44. Pro patribus tuis nati sunt filii, &c. *Patres* missi sunt Apostoli, pro Apostolis nati sunt filii, id est, constituti sunt Episcopi.

i Sions Plea, *p.* 29. What grosse, absurd, blasphemous untruthes, these bookes are stuffed withall, *especially the Service Booke*, *pag.* 178. Our religious worship of God is overlayd with the rubbish of idolatry, and superstition, *p.* 314. Egyptian Garlick.

k Abridgement. *p.* 89. Admon. 1. *p.* 9. Admonit. 2. *ad p.* 41. Fall of *Babell*, *p.* 29. Altar *Damas. p.* 612. Sions Plea, *p.* 29. 316, 317.

l Elton *on the Colos. pag.* 308. John D. *upon the second Commandement*, *pag.* 17. Sions Plea, *pag.* 107. *Whatsoever is besides the Word, is against the Word, whatsoever Worship is not of God's owne prescription, is condemned under the name of Idolatry.* m. Id. *p.* 29. *The Service Booke which they cannot deny to be raked out of three popish Chanells, the Breviary, Rituall and Masse Booke.* n Nullus sanæ mentis, quæ domi recondita habet, traducit ac reprehendit, sed suis quisque favet.

owne

owne praying, singing, preaching, and saying, for the same are not word for word in holy Scripture: but if they require onely the latter, we are able to maintaine against all *Presbyterian backbiters*, that our English Common Service, and our Ceremonies, are conformable to the rules of holy Scripture.

And their second *objection*, borowed from the heretick the *Donatists*, makes an impetuous sound & impression in popular auditories, but it is vain and of no force with the judicious. [a] *For* if the materials received out of the Romane *Missall*, and *Pontifi*, are in their proper quality true and holy, *then* the Lord himselfe is the prime Author of them: and our Church hath warrant, from the example of *God* and *Christ* of using them.

We may not dislike the *Magnificat*, or *Te Deum laudamus*, or *the Lords Prayer*, or *the Apostles Creed*: *the Epistles & Gospels*: *Baptizing of Infants*: *bread & Wine in holy Eucharist*: *Imposition of hands* in ordination: *Reverent & decent habit, gesture, & formality in divine worship*; nor any other action, in quality good, or *adiaphorous*, convenient and subservient to Gods outward worship: *We* ought not (I say) abhorre or reject such things, because the *Roman Church* hath used them: for the Christian Church it selfe received the bookes of the Old Testament from the *Synagogues of the Iewes*, [b] and S. *Augustine* [c] saith, *If the Gentiles had any thing good in doctrine (or manners) holy Christians did not reject or distaste the same*. Our Lord and Saviour made *water* which had beene superstitiously abused by the *Pharisees* in their *Lotions*, *Matth.* 15. 2. *Mark.* 7. 3. the materiall element of *Baptisme*: and Bread and Wine prophaned by *Gentiles* in their idoll service, [d] the materiall Elements of the *Holy Eucharist*. In *Iosua*, the *silver and gold of Iericho*, was by *Gods* commandement put into his owne treasury, *Chap.* 6. 24. The *Censers of rebellious Corah*, &c. were by Gods mandate, made Plates, for the covering of the holy Altar,

a *Cypr. Ep.* 73. Quale est, ut quis hoc Novatianus facere audet, nos putemus non esse faciendum?
Aug. d. Bap. c. Don. l. 3 *cap.* 11. Neque enim quicquid Hæretici perverse fuerint imitati, faciendum a Catholicis non est, quia illi similiter faciunt.

b *Aug. in ps.* 41. & *in Ps.* 56. Nobis serviunt Iudæi tanquam capsarii nostri: studentibus nobis codices portant. Codicem portat Iudæus, unde credat Christianus? Librarii nostri facti sunt.

c *Aug. d. Bapt. c. Don. l.* 6. *c.* 44. Ipsi Gentiles si quid divinum & rectum, in doctrinis suis habuerunt, non improbarunt sancti nostri.

d *Iustin. Mart. Apol.* 2. Ὥσπερ καὶ ἐν τοῖς τῶν μυστηρίων τύποις παρ' ἡμῖν ἐστὶ τοῦτο ποιεῖσθαι διάφορος &c.

tur, *Num.* 16. 38. *De luce aliorum Deorum* (saith *Augustine*) [a] wood growing in Idoll Groves, by *Gods* appointment was made fewell for sacrifice: and when things prophaned and abused, are converted to holy use: *hoc de illis fit quod de hominibus, cum de sacrilegis & impiis, in veram religionem mutantur*: the same is done to them, which is done to men, when they from being prophane and sacrilegious, are converted, and made religious.

a Aug. *Epist.* 154. *ad Publicolam.*

The Bishops therefore of the Church of *England* did no wayes offend, by receiving from the Romane Church into our divine service, such materials, circumstances or ceremonies, as were religious and good.

But now, whereas these *Zelots* complaine of us, for partaking with the Romane Church, in things lawfull and good: they themselves comply with the same in Articles and Actions, which are of no good quality.

For example.

First, as the Romists make their Church, the onely Spouse of *Christ*, and their Doctrine onely Orthodoxall verity: So likewise the Presbyterians esteeme themselves, and their pure Sect, the only Kingdome of *Christ*: they stile none *Brethren*, but their owne sectarians: all their doctrinals are the pure Word of CHRIST: they stile their extemporall preaching, *per excellentiam*, The Word: and as learned Papists make their Churches preaching, the sole instrument of working grace and saving faith [b]: So likewise do these men concerning their owne ecclesiasticall sermonizing: and whatsoever quality or effect, sacred Scripture ascribeth to *Apostolicall preaching*, or to *the word of divine inspiration*, *Rom.* 1. 16. & *Chap.* 10. 17. *Heb.* 4. 12. these presumptuous Senators ascribe the same, to their own private doctrine and forme of preaching.

b Bosius *d. sig. Ec. l.* 2. Greg. *d. val. Analys. fid. Cath. li.* 8. Stapleton. Relect. *Controv.* 5. *quæst.* 3. *ar.* 4. Id. Princip. *doct. l.* 8. *ca.* 28.

2 These Presbyterian Dictators, without any manifest and demonstrative proofs, make their owne *forme of discipline the scepter of Christs kingdome, the standard*

dard of Christ; the soule of the mystical body of Christ, and consequently, a *proper Character* of the true Church. Now what doe Romists more concerning their ecclesiasticall policie?

3 The Romists teach, that the materiall sorcedes of Kings and Souldiers is to be exercised *ad nutum & patientiam Sacerdotis*[d]: according to the becke and mercy of the High Priest: so likewise the Presbyterian Senators, challenge power to command Princes, to execute their decrees, and to say to the King and Temporall State, in our Saviours name, *Luke* 19.27. *Those mine enemies which would not that I should raigne over them,* (by the Scepter of my Kingdome, Presbyterian discipline) *bring hither and slay them before me*[e].

4 Some Zelots of this fraternity, are so far transported, with furious indignation against the opposites of their *New-borne Republike*, as that (neglecting what they have objected against the Prelates) themselves comply with the most impudent and merciless Romists, in their cursed speaking and writing, and likewise in their cruelty.

Their two generall maximes are: 1. That all things in Religion and manners, ought to be regulated by the Commandement of holy Scripture. 2. It is altogether unlawfull for the English Church, to comply with the Romane in the use of Ceremonies, formes of Service, or any other indifferent things: and by force of these two rules they condemne Episcopall authority; the common Service; and all Rites, Ceremonies, and Gestures in Religious worship, which have beene used by Pontificians.

But now presently I shall make it appeare, that these men themselves in their morall practice transgresse both these rules.

1 Holy Scripture commandeth: *Be you mercifull, as your heavenly Father is mercifull. Love your enemies, blesse them that curse you, doe good to them that hate*

d *Cap. unam sanctam. d. major. & obed. glossa.*

e *Sions Plea. p.* 196 201. As the Minister must doe his part with the spirituall sword: so the Magistrate must doe his part, in removing this evill with the sword of Justice.

you, that you may be the children of your Father in heaven. Be ye followers of God as deare children, and walke in love, as Christ loved us. Railing and cursed speaking is a character of infidels. *Their throat is an open sepulcher, the poyson of Aspes is under their lips: whose mouth is full of cursing and bitternesse: Their feet are swift to shed blood.* These *filthy dreamers despise dominion, speake evill of dignities.* These *speake evill of those things they know not.* Michael *the Archangell contending with the Divell, &c. durst not bring against him railing accusation.*

Now the Presbyterians, who make the Commandements of holy Scripture the only rule of all actions, fulfill the former precepts in manner following: to wit, the *eleventh contrary way.*

I will not presume to trouble Your *Grace*, or *my Readers*, with raking into the old kennels of *Thomas Cartwright, Udall, Penry, Martin Senior, Martin Junior, Marre worke for Cooper, &c.* But I shall humbly intreate your patience, to give me leave to relate unto you some few passages out of a moderne *Presbyterian tractate*, intituled, *Sions Plea against the Prelacy.*

This remarkable author, followeth the Rule of the word in manner following:

First he belcheth out all the venemous, and opprobrious language, which the bottomlesse pit could afford him against English Prelates, and against all that favour their order. Then he perswadeth Ministers and Magistrates, to set themselves against their *superstitious worship (the Service booke)* and to pursue these Prelates, with an *Holy hatred*[a]: that is, to dash the braines *of that Babylonish Prelacy against the stones*: and according to *Luke* 19. 27. *But those mine enemies which would not that I should raigne over them* (by my Vestry-Senators) *bring hither and slay them before me*[b]. And againe, *Strike that Hazael in the fifth rib; yea, if Father and Mother stand in the way, away with them*[c].

Strike

[a] Sions Plea. The second meanes of removall of this great evill, is: for Ministers and Magistrates, to set themselves against this superstitious worship, and Anti-christian government: teaching and exhorting others to doe the same: They must labour and cause others labour, for an holy hatred of the Prelates and their burthens.

[b] Sions Plea p. 196

[c] Idem p. 240.

Strike this Basilik veine, for nothing but this will cure the plurisie of our State.

2. This Stibiarian presseth audaciously upon the Royal Throne: and after some *Scarrification* [d], tendereth a bitter pill of sacriledge and cruelty: but when the same was rejected because it was violent, then hee presents his *Antimonian potion*, to the States of the Kingdome: now these likewise understanding that he was an Empiricke, give him repulse. Vpon which occasion, he changeth his profession, and turnes *false-prophet*: 1. He presageth happinesse to as many as should comply with him in his fury. 2. He denounceth many woes to open adversaries. 3. He declaimeth against *luke-warme Laodiceans*, who being well affected towards the holy cause (of sacriledge) are not active, and such as the Prophet *Ieremy* requireth; *men in the streets*.

3. This Presbyterian man of Warre, congratulates a certaine *notorious murther*, committed by a Zelote of his owne devotion; hee maketh this damned act an *heroicall vertue*: and blasphemeth God Almighty, making him the author of this diabolicall Asassination [e].

Hee exhorteth the Nobles of the Land to proceed in this bloudy execution, saying: *GOD hath chalked out this way unto you: GOD having offered Himselfe to guide you by the hand, in giving this first blow, will you not follow home? The sprinkling of the bloud of the Wolfe, if wee can follow the LORD in it, may prove a meanes to save*, &c. *The counsell of* Hushai *to* Absalom *sorteth well with this businesse, that all* Israel *should bee gathered from* Dan *to* Beersheba, *as the sand of the Sea in number: who may with the ropes of their prayers, joyned to the power of your hands, draw the Citie of their Babel into the River of destruction, untill there be not one small stone found.*

Lastly, These *Novell Senators*, deliver some positions concerning the holy Scripture in such a large, and confused

d Id. *pag.* 41, 79. 208. 213. 215, 224, 248, 270 *The good harmelesse King being captivated* &c. *We must not loose you and the Kingdom, by prefering your fansie or groundles affection, before sound (Presbyterian) reason. You should complaine to the heart that the head is much distempered. The Lion must be cured (by the Presbyterian Senate) of the Kings Evill. We reade of* Vzziah *his proud attempt*, &c. *the valiant men of the* Lord *withstood him, shewing from the Law*, &c.

e *D. Buck. pag.* 160. 162, 166, 176. Prosp *ad ob. Vinc.* 20. Detestando & abominanda est opinio, quæ Deum cujusquã malæ actionis credit authorem: Adulteria matronarum, & corruptelas virginum nõ instituere novit sãcta divinitas, sed damnare: Nec disponere, sed punire. Gaudent. Brixian. *in Exod. tr.* 3. Ingentis sacrilegii est, vel cogitare, quod Deus, qui non solum bonus & justus, sed ipsa bonitas & justitia est, vel jubeat vel cogat aliquid fieri, quod factum damnet.

fused manner: as that by this meanes they become the occasion of pestiferous schismes and heresies.

For whereas the Article, concerning the perfection and perspicuity of sacred Scripture, ought to be delivered with distinction and limitation: these novell teachers, by their confused and presumptuous tendrye, make their owne opinative sense, and application of Scripture, the common rule and modell, of theologicall questions, and morall actions.

But there is a vast difference, betweene the holy Scripture in it selfe, and the singular phansies and expositions obtruded upon it [a], by private spirits. For the first is the Word of Truth, and *Evangelium Domini*, the Lord's holy Gospell: but the other at the best, is *Evangelium hominis*, an humane Gospell, but many times, and which is worse, *est evangelium diaboli* [b].

The life and soule of holy Scripture, is the true sense and exposition thereof: *non in verbis Scripturarum est Evangelium, sed in sensu: non in superficie, sed medulla: non in foliis, sed in radice rationis* (saith Saint *Hierome* [c].) The verity of the Gospell is in the sense, and not in the bare letter: in the inward marrow, and not in the outside: in the roote of reason, and not in the outward blade or leafes, *Tantum veritati obstrepit adulter sensus, quantum & corruptus stilus* (saith Tertul. [d]) an adulterous sense crosseth the verity of Scripture, no lesse, than the corrupting of the Text.

The common rule of Faith and Obedience, must be *constant, immutable, and uniforme*: but private opinions, expositions, and applications of Scripture, are *various, mutable, and contradictory*: therefore the same can no more be a just rule, and modell of lawfull actions, then contrary windes, gusts, and streames, of safe and regular navigation.

The Article therefore of our Church concerning the perfection of holy Scripture must be expounded in manner following, to wit: *Sacred Scripture* truely expounded,

a Hilar. *d. Trin.* Dictorum intelligentiam, non ex ipsis dictis expectant, sed imponũt: & hoc cogunt dictis contineri, quod ipsimet apud se præjudicatis opinionibus persuaserunt esse intelligendum.

b Hieron. *in 1. cap. ep. ad Gal.* Interpretatione perversa ex Evangelio Domini fit Evãgelium hominis, vel quod pejus est, Diaboli.

c Hieron. *c. Luciferian. & in ep. ad Gal.* d Tertul. *de præscr. ca.* 17, 38. 40. Clem. Ro. *ep.* 5. apud Gratian. *d.* 37. *c. Relatum.* Chrys. *in Ioan. hom.* 39. August. *d. Genes. ad lit. lib.* 1. *cap.* 18. *& in Ps.* 48. *c.* 1. Hieron. *c. Lucif. in fine Dialogi.* Nec sibi blandiantur, *si de Scripturarum capitulis videntur sibi affirmare quod dicitur: cum & Diabolus aliqua de Scripturis sit locutus: & Scripturæ non in legendo constant, sed in intelligendo.*

ded, and rightly applyed, is a compleate and sufficient rule, to direct our judgement and beleefe, concerning all verity meerely supernaturall.

Also it delivereth maximes, rules, canons, and it containeth many presidents and examples, for the better ordering and perfecting of civill, morall, and Ecclesiasticall duties and actions. The same likewise is to farre forth sufficient, in propounding the Articles of faith, and the precepts of good manners, necessary to bee beleeved and obeyed by Christians in generall: that if they shall duly observe the order and meanes appointed, they may rightly attaine the sense and understanding of them.

Now the meanes to attaine the sense of holy Scripture (upon which I shall touch for the present) are:

1 A true, right, and perspicuous translation of the Scriptures, out of their originall tongues. And this is a worke of great skill: and requireth much diligence, good conscience, and many helpes, of learning, art, and reading.

2 Holy Scripture hath formes, phrases, and expressions of matters supernaturall, peculiar and proper to it selfe. *Christ* is called λόγος, The Word, *Iohn* 1. 1. GOD is said to be Three, and One, 1 *Iohn* 5. 7. *The Word was made flesh, Iohn* 1. 14. Divine predestination: By nature children of wrath: Iustification: New Birth: the Church the Body of *Christ, of his flesh, and of his bones, Ephes.* 5. 30.

3 Some prime Articles of faith, are not delivered in a *literall or catechisticall* forme of speech, but they are collected and concluded by argumentation, out of sentences of Scripture, and by comparing of sundry Texts, one with another. *And* sometimes there is a seeming difference betweene one Text of Scripture and another, *Ioh.* 10. 30. and *Ioh.* 14. 28. *Rom.* 3. 28. and *Iam.* 2. 24.

Now the *Presbyterians* shall not finde the holy Scriptures in these and many other such like things, so perspicuous,

cuous [a], as that every private person, by *helpe of the Spirit, and by their mother wit*, may easily understand them, and rightly judge of controverted articles by them. *And* these new men, undervaluing all humane learning, and rejecting, and crying downe the *testimony, and tradition of the Ancient Catholike Church*; have set open a wide doore to Heretickes, and Schismatikes, and among the rest, to new *Photinians, Socinians, semi-Pelagians, Anomians, Anabaptists*, &c. *And* if any hereafter will proceed further, and question the Canonicall authority of Saint *Iohns* Revelation, or the Acts of the Apostles, &c. *I doe* not as yet conceive, what these Masters (having disannulled all Tradition and authority of the ancient Catholike Church) will bee able to plead against them.

The Church of England hath proceeded, a right and orthodoxall way: *For* we have justly rejected all counterfeit and adulterous Traditions, namely, all such as are not truely ancient and Catholike: *Nor* yet subservient to the doctrine of holy Scripture: *But* on the contrary, we maintaine the uniforme testimony and tradition of the Primitive Church, complying with holy Scripture, and being subservient to true faith and godlinesse.

It falleth out many times, that some verities, which are evident enough, to peaceable mindes, out of holy Scripture, are notwithstanding opposed by Adversaries, as namely, *Childrens Baptisme: Communion in both kindes: Church-Service in a knowne language*, &c. *In* such cases, when we have the testimony, example and Tradition of the Primitive Church, confirming our inferences from those Scriptures, which wee alleage: *This* addeth reputation to our doctrine and practice, and very much confoundeth our Adversaries. [b]

Now the Presbyterian faction proceeding a contrary way, are easily brought to a *non-plus*, even when they have a good cause: *But* concerning their maine cause,

to

a Hieron. *Tom. 3. Ep. ad August.* In Scripturarum expositione quædam vel obscurissima sunt.

Aug. *in Ps.* 140. Sunt in Scripturis sanctis profunda mysteria, quæ ad hoc absconduntur, ne vilescant, &c. Id. *de Trin. li.* 15. *c.* 17 Id. *de mendac. ad Consent.* 14. Greg. *ep. ad Leand. ca.* 4. & sup. Ezech. *Hom.* 27. Ilidor. Pelus. *li.* 2. *ep.* 5. Fulgent. *ser. d. confes.* Aug. *ad Volusian. ep.* 3. Whitaker *d. Ecclesia, pag.* 220. Sunt quædam Scripturæ loca, de quibus nihil certi statui potest.

Id. *Duplic. li.* 1. *c.* 23. *pag.* 201. In Scriptura non omnia aperta, & palam exposita sunt, sed abstrusa & recondita multa sunt.

Pareus, *in Genes.* 4. *pa.* 699.

b Athanas. *ad Adelph.* ἡμῶν δὲ κρίσις ἐστὶν ἡ ὀρθὴ, καὶ ἐν ὁμολογίᾳ· Ἀποδεικνύουσι γὰρ ἡμῶν τὴν πίστιν, καὶ τοὺς ἐναντίους ἐλέγχουσι τῶν βλασφημιῶν.

to wit, the externall government of the Church: *Who* (upon their grand principle, that *no ordinance must take place in the Church, but such as is verbally, or by necessary consequence commanded in holy Scripture,*) *They* reject that forme of government which is approved by the perpetuall testimony of the true Catholike Church: *They* utterly damne their owne consistorian Regiment, for the same can neither be proved by any literall Texts of holy Scripture: *Nor yet* by necessary inference out of Scripture: *Because* all Texts and sentences, which they make foundations of this new Fabricke, doe not so much as *probably* conclude that which they require.

By these mens positions, and irregular proceedings, many of our people are infected with dislike and hatred of the godly forme of our Church-Service, administration of Sacraments, ordination of Ministers, and with our Ecclesiastical Rites and Ceremonies: and are perswaded, they are *Superstitious*, and that it is unlawfull, to observe them. *And* this conceit hath quenched the devotion of many good people, towards *God's* publike worship: *It* hath caused a traction and division in the Church and State: *And* brought forth a novell spawne and frie of *Donatists, Novatians, Separatists, Anabaptists*, &c. *Also* many are become contentious and factious in civill affaires: *And* the ancient love and respect, which our *English* Nation was wont to beare to Soveraigne Authority, is much cooled and decreased. *But* one mischiefe besides, is remarkable: *Namely*, that many people, piously affected in their generall intentions, *Men* and *Women* fearing *God*, loving His Word, sober, charitable, and vertuous in their morall conversation, *Are made a prey to schismaticall Leaders*[a]: *And* whereas, had they exercised religion, and other vertues, in *Unity* and obedience of the Church, whereof they are members, (as all religious persons in ancient time were wont to doe[b]) *this* would have beene honour and

a Minut. Fœlix. *in Octav.* Incautè credùli circumveniuntur ab iis, quos bonos putaverunt.

b Hieron. *c. Lucifer. ca. 7.* Illo tempore nihil tam cõveniens servo Dei videbatur, quàm unitatem sequi.

comfort to themselves: *And* their vertues and good life, *would* both have honoured the Religion professed in our Nation, *And* likewise have beene exemplary to others: *But* it now falleth out, *That* the poyson of Schisme hath corrupted all the former: *They* bring scandall and dishonour to our religion: *Their* outward vertuous deeds are thought to proceed from *hypocrisie and blinde zeale*: and they are rather scorned and contemned, than honoured and imitated: *And* they themselves, in stead of receiving honour and comfort, are fallen into disgrace, hatred, danger, and losse, and some of them into great misery. *The* remedy of the former evils must be these things which follow:

1. *A true* and plaine discovery of the falsity and deceitfulnesse of Presbyterian principles: *And* the Reader shall finde some passages in this ensuing Treatise, very usefull and materiall for that purpose.

2. *Divines* must become studious of *pious and venerable antiquity*: *And* in their judgement, and their doctrine, they must not vary from the same, unlesse evident and convincing reasons shall enforce them.

3. *And* there is one thing more, of great moment, to perswade people to live in conformity and unity of the Church: *To wit*, the holy and religious conversation of conformable men. *When* people shall observe *conformable Ministers*, diligent and industrious in serving God, and promoting the salvation of *Christian* soules, committed to their charge: *When* they behold in them, peaceable, sober, and vertuous conversation: *And* that they are no lesse diligent in sowing the seed of grace, than Heretikes and Schismatikes are, in sowing tares: *This* will prevaile very much to perswade them to honour the present Church, and the discipline thereof.

Now on the contrary, no one thing hath beene a greater scandall, and occasion of withdrawing many from conformity: *Then* the prophane negligence of some

conformable

conformable Miniſters: Then *their* loſeneſſe of life: *Their* avarice and ambition, in heaping together Benefices and promotions: *And* then a groſſe neglect in diſcharging their duty, *either* in their owne perſons, or by entertaining and rewarding able and ſufficient Curates.

Your Grace in your *Metropoliticall Viſitation*, hath begun a good worke, in taking this into your religious conſideration, and you have endevoured a reformation. GOD Almighty vouchſafe to give a bleſſing, and good ſucceſſe to your pious intention, and that by your *Graces* authority, this ſcandall before mentioned, may be removed out of our Church.

There might alſo (my Reverend good Lord) be a very profitable uſe, of ſome private form of paſtorall collation with their flock, for their direction and information in particular ſpirituall duties: ſuch as was *private confeſſion in the ancient Church*. *Now* the Presbyterian Cenſors, upon *their Paralogiſme taken from abuſe*, have with ſuch loud and impetuous declamations, filled the eares and prepoſſeſſed the mindes of many people, that they are exceedingly averſe, from this ſovereigne, and ancient medicine of conſolation, prevention, and curing the maladies of the ſoule c.

Having now proceeded thus far, in declaring the ſcandall, which by the factious deportment of Presbyterian ſpirits hath been raiſed in our Church: and likewiſe having vindicated our mother Church from imputation of *Novelty*: *I ſhall* at the laſt apply my ſelfe to the ſubject of the Treatiſe following, and deliver the occaſion, by which I was induced to handle this Queſtion of the Sabbath.

A certaine Miniſter of *Northfolke*, (where I my ſelfe of late yeares was *Biſhop*,) publiſhed a Tractate of the Sabbath: and proceeding after the rule of Presbyterian principles, among which, this was principall: That *all religious obſervations and actions, and among the reſt, the ordaining and keeping of Holy-dayes, muſt*

c *Auguſtan. Confeſſ.* Nos confeſſionē retinemus præcipue propter *abſolutionem*, quæ eſt verbum Dei, quod de ſingulis, authoritate Divina, pronūtiat poteſtas clavium: Quare *impiū eſſet ex Eccleſia privatam abſolutionem tollere*, Neq; quid ſit remiſſio peccatorum, aut poteſtas clavium intelligunt, *ſi quis privatam abſolutionem aſpernantur*.
Gerrard. loc. com. d. Pœnit. privata coram Eccleſiæ miniſtro cōfeſſio, quam auricularem vocant, quamvis non habeat expreſſum ac ſpeciale mandatū, ac proinde non ſit abſolutæ neceſſitatis, tamē cum plurimas præſtet utilitates, & *diſciplina eccleſiaſtica pars ſit* non poſtrema, publico Eccleſiæ conſenſu recepta, ideo nequaquā temere, vel negligenda, vel abroganda; ſed pie, ac in vero Dei timore, præſertim ab illis qui ad *ſacram ſynaxin* accedunt, uſurpanda. *Iuel.* Def. Apol. p. 2, Diviſ. ca. 7. pag. 192.
Chemn. Exam. Concil. Trid. p. 2. pag. 221. *P. Mart.* loc. com. claſſ. 3, cap. 8. Sect. 28. *Zanch.* d. oper. Red. pag. 757.
King James Meditat. upon the Lords prayer.

have a ſpeciall warrant and commandement in holy Scripture, otherwiſe the ſame is ſuperſtitious: Concluded from thence, by neceſſary inference, that the ſeventh day of every weeke, to wit, Saturday, having an expreſſe command in the Decalogue, by a *Precept ſimply and perpetually Morall* (as the *Sabbatarians* teach) and the *Sunday* or *Lord's* Day being not commanded, either in the Law, or in the Goſpell: *The Saturday muſt bee the Chriſtians weekely Sabbath, and the Sunday ought to be a working day.*

This man was exceeding confident in his way, and defied his *Puritane aduerſaries*, and loaded them with much diſgrace and contempt. *Beſides*, he dedicates his Booke to the Kings Majeſty himſelfe: He implores his Princely ayd, to ſet up his *old new Sabbath*: He admoniſheth the *Reverend Biſhops* of the Kingdome, and the *Temporall State* likewiſe, to reſtore the fourth Commandement of the Decalogue to his ancient poſſeſſion: and profeſſeth that he would rather ſuffer *Martyrdom*, than betray ſuch a worthy cauſe, ſo firmely ſupported by the common Principles of all our new men, who have in preaching or writing treated of the *Sabbath*.

But while he was in this heat marching furiouſly, and crying in all places where he came, *Victoria, victoria: He* fell into an *ambuſcado*, and being intercepted, he was convented and called to an account, before *Your Grace, and the Honourable Court of High Commiſſion.*

At his apparance, Your *Grace* did not confute him *with fire and fagot, with halter, axe, or ſcourging* (as a certaine *Hot-ſpurre*, a lybelling diſciple of *Thomas Cartwright's*, traduceth the Iudges of that honourable Court [a]) *But* according to the uſuall proceeding of your *Grace*, and of that Court, with delinquents, which are overtaken with *errour, in ſimplicity*, there was yeelded unto him, a deliberate, patient, and full hearing, together with a ſatisfactory anſwer, to all his maine objections.

[a] *Martin Mar-prel. Protest. 13. Beſides whoriſh impudecy, halter, axe, hands, ſcourging, and raſing, our Biſhops have nothing to defend themſelves withall.*

The

The man perceiving that the Principles which the *Sabbatarian Dogmatists* had lent him, were deceitfull, and that all which were present at the hearing (of which number there were some Honourable Lords of His Majesties Privie Councell, and many other persons of quality) had approved the confutation of his errour: *Hee* began to suspect that the holy brethren, who had lent him his principles, and yet persecuted his conclusion, might perhaps be deceived in the first, as he had been in the latter. *And* therfore laying aside his former confidence, he submitted himselfe to a private conference, which by God's blessing so farre prevailed with him, *That* he became a Convert, and freely submitted himselfe to the orthodoxall doctrine of the Church of *England*, both concerning the Sabbath-day, and likewise concerning the Lord's-Day.

Now because this Treatise of the Sabbath was dedicated to his *Royall Majesty*: and the principles upon which he grounded all his arguments, (being commonly preached, printed, and believed, throughout the Kingdome,) might have poysoned and infected many people, either with this Sabbatarian errour, or with some other of like quality: it was the *King, our gracious Master*, his will and pleasure, that a Treatise should be set forth, to prevent future mischiefe, and to settle his good Subjects, (who have long time beene distracted about Sabbatarian questions) *in the old and good way of the ancient, and orthodoxall Catholike Church.*

Now that which his sacred Majestie commanded, I have by Your *Graces* direction, obediently performed: and I shall now desire Your *Grace*, and all other Readers, to take notice of these particulars following:

First, I have with much diligence, weighed and examined those mens arguments, which ground the religious observation of the *Sunday*, upon the letter of the fourth Commandement; and I have proved by demonstrative

monſtrative arguments, that they are of no force. And therfore I have grounded it upon the uniforme practice and cuſtome of the Ancient Catholike Church, which received the ſame from the holy Apoſtles a.

Alſo touching the manner of keeping it holy, I have walked in the old and good way of pious antiquity, and I have made cleare remonſtrance, that the Eccleſiaſticall and Civill Lawes and Conſtitutions, of our Church and State, accord, and come fully home, to the ancient decrees, Canons, and Precepts of the holieſt Governours of former times.

The keeping holy the *Lord's*-day, and of other Feſtivals, ordained by the Church and State, is a worke of piety, a nurſery of Religion and Vertue, a meanes of ſowing the ſeeds of grace, and of planting faith, and ſaving knowledge and godlineſſe in peoples mindes: and our bleſſed *Lord* and *Saviour*, being duly and religiouſly ſerved and worſhipped upon the Holy day, imparteth heavenly and temporall benedictions, to the King, the Kingdome, the Church, the publike, the private, and to thr whole State.

Prophanation of the *Lord'-day*, and of other ſolemne Feſtivall dayes, which are devoted to divine and religious offices, is impious, and hatefull in the ſight of *God* and of all good men, and therefore to be avoided by ſuch as feare *God*, and to be corrected and puniſhed in thoſe which ſhall offend.

And there is one kinde of ſacriledge, uſually committed in our Kingdome, which had his beginning from the *Presbyterians*, and hath infected innumerable multitudes amongſt us: to wit, a prophane and ſhamefull neglect and contempt of the ſolemne forme of divine Service, appointed to bee duly uſed and frequented, by the publike conſtitution of our Eccleſiaſticall and Temporall Lawes. Many of our Prieſts and Miniſters, being infected with the *Presbyterian dreg*, of deſpiſing our Church-Service, do either mangle it, and

transforme

a Aug. *d. Temp.* 251. Dominicum diem Apoſtoli, & Apoſtolici viri, ideò religioſa ſolemnitate habendũ *ſanxerunt*, quia in eodem Redemptor noſter a mortuis reſurrexit, &c. (*Nota hic* ſanxerunt, *hoc eſt*, *ſanctè & firmiter ſtatuerunt*. Fr. Sonhi. demonſtr. *p.* 4. *ca.* 4.)

transforme it, according to their owne phancy: or wholly neglect it, preferring their own deviſed formes before it: and our *Lecture-men*, and ſome others whom preciſe people, ſtile *powerfull Teachers*, doe ſeldome honour it, ſo much as with their owne preſence: and whereas (if they were the men they deſire to be eſteemed) they ſhould not only honour it with their preſence, but alſo *with their actions* (not holding it a baſe office, to offer up to GOD in the name of the Church *the ſacrifice* of publike prayer, thanksgiving, and worſhip) they in their Sermons and Lectures, and when they treate of Prayer, &c. at no time commend the uſe of it, nor declare the fruits and benefit of it, nor make it a neceſſary act of religion. And now lately, ſince I have been reading many Engliſh Pamphlets and tractates of the Sabbath, I can hardly finde any Treatiſe wherein the uſe of the Common Service by the Miniſter, and the due frequenting thereof by the people, is once named among the duties or offices of ſanctifying the *Lords*-day. Certainly, men doe not conſider that it is a ſacrilegious act, to rob *God* of ſuch worſhip and ſervice as the Church and State have devoted to him: and why may not men rob *God* of his Church, and Churchmen of their Tythes, aſwell as of his Service? but beſides this, it is a common injury to the whole kingdome, to the Kings Majeſty Himſelfe, his Gracious Queene, and lovely Children, to the Lord's, Nobles, Biſhops, Magiſtrates, the ſick, the whole, and to all eſtates of people, to be deprived of the publike ſuffrages of the Church, which amongſt all religious and holy men, were ever eſteemed as a common or univerſall *Sacrifice*, far more pleaſing to GOD, (being offered up by the generall vote of all the Land, in an uniforme conſent, as it were with one heart, and with one voice) then the ſingular and affected devotions of private ſpirits.

And now, moſt Reverend Father, having thus far preſumed of your patience, in reading theſe former paſſages:

ges:

ges: I shall in the last place humbly intreat your *Grace*, to receive this Treatise of Mine, concerning the *Sabbath-day, and concerning the Lord's-day*, into your favourable protection. Many things perswade mee to dedicate the same to your *Grace*: namely, Your dignity and authority in our Church: Your religious care and affection, to reforme those evils of which I justly complaine: Your deepe judgement in matters Theologicall: Your reverent esteeme of venerable antiquity, and Your distaste of novelty; and lastly, Your long continued good affection to my selfe: all these have moved me, and some of them have obliged me to commend these my labours to Your *Graces* Patronage. I am assured, Your *Grace* will lovingly accept this Treatise, because it tendeth to the publike edification of the Church: and if it shall be truly understood, and impartially examined by such as reade it; it may be a meanes to settle the Sabbatarian Controversie, which ever since *Th. Cartwright's unluckie dayes*, hath disquieted both Church and State.

Your Graces *in due observance, and love unfained,*

FR. ELIENS.

Theophilus Brabourne

IN A TREATISE INTITVLED: A DEFENCE OF that most Ancient and Sacred Ordinance of God's, the Sabbath-day: maintaineth these *Positions following.*

1 THE first: *The fourth Commandement of the Decalogue; Remember the Sabbath Day to keepe it holy,* &c. Exod. 20. *is a Divine Precept, simply and intirely morall, containing nothing legally ceremoniall, in whole or in part: and therefore the weekly observation thereof, ought to be perpetuall, and to continue in full force, and vertue to the worlds end.*

2 His second Position is, *The Saturday, or seventh day of every weeke, ought to be an everlasting Holy-day, in the Christian Church, and the religious observation of this day obligeth Christians, under the* Gospell, *as it did the* Iewes *before the comming of* CHRIST.

3 His third Position is, *That the Sunday, or Lord's Day, is an ordinary Working day: and it is Superstition and will-worship to make the same, the Sabbath of the fourth Commandement.*

These Positions are to be examined in this Treatise following, wherein shall be declared: That the two former, are repugnant to the authorised Doctrine of the Church of *England*, and to the unanimous sentence of the godly Fathers of the true Catholique Church of CHRIST, in all Ages: But the second Position is not onely repugnant in manner aforesaid, but the same hath beene as well in ancient, as in latter Times, condemned as Superstitious, Iewish, and Hereticall.

The third Position concerning the *Sunday*, or Lord's Day, shall be examined in a proper Section, in which I will declare, what is reuseable to verity, and what againe, is erroneous in the same.

T. B.

T. B. His Doctrine, concerning the perpetuall morality of the Saturday-Sabbath, is repugnant, to the publike sentence of the Church of *England*: and to the sentence of Divines, who lived at the beginning of the Reformation.

1 The Rubrick of our Liturgie, at the foot of the Calendar, reheatseth all, and every Festivall Holy-day, to be observed in our Church throughout the Yeere: and it nameth all Sundaies of the yeere, the Feast of Circumcision, Epiphany, Purification, &c. and none other are ordinarily, to be kept holy by any Law of our Church.

Also the Curate is commanded, that hee declare openly in the Church upon every Sunday, the Holy-dales (if any be) of every weeke: but the Saturday is none of these.

The Homily of our Church, saith: *Rev.* 1. 10. *I was in the Spirit, on the Lord's day. Since which time, God's people have in all Ages without gain-saying used to come together on the Sunday, to celebrate and honour the Lord's blessed Name, and carefully to keepe that Day in holy rest and quietnesse, both Man, Woman, Childe, and Ser-*

vant. Ibid. *Wee must be carefull to keepe,* &c. *not the seventh day, which the* Iewes *kept, but the Lord's Day, the day of the Lord's Resurrection, the Day after the seventh day, which is the first day of the Weeke.*

Canon 13. *Anno* 1603. *All manner of persons within the Church of* England, *shall from henceforth, celebrate and keepe the Lord's-day, commonly called Sunday, and other Holy-daies,* &c. *(amongst which, the Saturday of every Weeke is none.)*

Statut. *Edward. Regis, Anno* 5. and 6. *Neither is it to be thought, that there is any certaine time, or definite number of daies prescribed in holy Scripture,* &c. *but that the appointment both of the time, and also of the number of the daies, is left by authority of God's Word to the liberty of Christ's Church.*

Be it therefore inacted, that all the daies hereafter mentioned, shall be kept Holy-daies, and no other; that is, all Sundaies in the Yeere, the daies of the Circumcision of the Lord, of the Epiphany, Purification, &c.

Bishop Cranmer's *Catech. Anno* 1548. *The* Iewes *were commanded in the Old Testament, to keepe the Sabbath-Day, and they observed it, every seventh day, called the Sabbath or Saturday: but wee Christian Men, in the New Testament are not bound to such Commandements of* Moses's *Law: and therefore wee now keepe no more the Sabbath, or Saturday, as the* Iewes *did, but wee observe the Sunday, and some other daies,* &c.

Iohn

John Frith declar. of Bapt. pag. 96. *Our forefathers which were in the beginning of the Church, did abrogate the Sabbath, to the intent that men might have an enſample of Chriſtian liberty: and that they might know, that neither the keeping of the Sabbath, nor of any other day, is neceſſary. Howbeit, becauſe it was neceſſary, that a Day ſhould be reſerved in which the people might come together, to heare the Word of God, they ordained in ſtead of the Sabbath, which was Saturday, the next day following, which is Sunday. And although, they might have kept the Saturday with the* Iewes, *as a thing indifferent, yet did they much better to over-ſet the day, to be a perpetuall memory, that wee are free, and not bound to any day, but that wee may doe all lawfull workes to the pleaſure of God, and the profit of our neighbours*, &c.

Will. Tindal. Anſw. to D. *More. ca.* 25. *Wee be lords over the Sabbath, and may change it into Munday, or any other day, as wee ſee neede. Or may make every tenth day Holy-day, onely if wee ſee cauſe why: wee may make two every Weeke, if it were expedient, and one not enough to teach the people. Neither was there any cauſe to change it from the Saturday, then to put difference betweene us and the* Iewes, *and leſt we ſhould become ſervants to the day, after their ſuperſtition.*

D. *Barnes*, Articl. p. 206. *Therefore be certaine daies aſſigned, that wee ſhould come together, not that, that day in which wee come together, is holier than another, but all daies are alike equall: And* CHRIST *is not onely crucified in the*

Paraſcheve, and riſen on the Sunday, but the day, of Reſurrection is alwaies: and alwaies may we eat of our Lord's fleſh.

Now from theſe teſtimonies, it appeareth that *T. B.* His Poſition concerning the perpetuall morality of the Saturday Sabbath, and our new mens aſſertion concerning the Sunday Sabbath, are repugnant to the ancient and publike ſentence of the Church of *England*.

Theſis. 2ª. *T. B.* His Tenent is repugnant to the unanimous Sentence of the Ancient Biſhops and Fathers of the Primitive Church.

Iuſtin. Martyr. [a] *After the Sonne of God's appearing, wee have no need to obſerve the Sabbath-day. The* Gentiles *may attaine God's holy inheritance without obſervation of the Sabbath-day.*

Tertul. [b] *The obſervation of the Sabbath was temporary, and it was blotted out, like as Circumciſion, and other Rites of the Old Law.*

Irenæus, *lib.* 4. *cap.* 19. *&* *cap.* 30. *&* *cap.* 31.

Origen *in Gen. Hom.* 10. *Et in Exod. Hom.* 7. *& in numb.* 28. *Hom.* 33. *pag.* 163.

Concil. *Laodicen. cap.* 29.

Euſeb. *Hiſt. Eccleſ. li.* 4. *ca.* 24.

Athanaſ. *d. ſemente & d. Sab.* [a] *& Circumciſ.*

Baſil.

a *Tryph.* Non eſt opus celebratione Sabbati, poſt filium Dei. *Gentes* etiamſi Sabbatum non obſervent, omninò ſanctam Dei hæreditatem adibunt.

b *c. Iud. ca.* 4. Sequitur itaque ut quatenus Circumciſio & veteris Legis abolitio, expuncta eſt: ita Sabbati quoque obſervatio temporaria fuiſſe demonſtratur. *Ib. ca.* 6. Novi Teſtamenti hæres & legiſlator circumciſionem veterem cum ſuo Sabbato compeſcuit. *Id. d. Idol cap.* 14. nobis quidem Sabbata extranea ſunt, à Deo aliquando dilecta.

Basil. *in Esaiam. vis.* 2. *p.* 837.
Greg. Naz. *Orat.* 19. *in funere Patris.*
Greg. Nyssen. *Orat.* 1. *d. Resurrect. p.* 826. *& d. Pasch. Orat.* 4. *p.* 867.
Epiphan. *Hæres.* 30. *& Hæres.* 66.
Cyril. *Hierosol. Ca.* 4.
Phylastrius. *d. Hæres. tit.* 88. *p.* 616.
Chrysost. *Enarrat. in ca.* 1. *Esa. & in Mat. Hom.* 4. *&* Imperfect. *in Mat. Hom.* 11.
Ambros. *in ca* 3. *Luc. pag.* 59. *& li.* 5. *in Luc. pag.* 98. *& Epist.* 72. *& Epist.* 39. [a]
Hieron. *Quæst. Hebr. in Genes. pag* 853. *& in ca.* 44. *Ezech. & in proœm. Epist. ad Galat.*
Remig. *in Epist. ad Rom. ca.* 7.
Machar. *Hom.* 35.
Hilar. *Prolog. in Psal. pa.* 339. *& in Matth. Can.* 12.
Leo *d. jejunio septimi mens. Serm.* 17.
Theodoret. *in* 20. *ca. Ezech. pa.* 569. *& in ca.* 4. *Epist. ad Galat. p.* 152.
August. *c. Faust. Manich. li.* 6. *c.* 4. *d. Genes. ad lit. li.* 4. *ca.* 13. *d. spir. & lit. cap.* 15. *c. Duas Epist. Pelag. li.* 3. *ca.* 4. *Epist.* 86. *& Epist.* 119. *ca.* 12. *d. util. Credendi cap.* 3. [b]
Hesich. *in Lev. ca.* 26.
Gregor. *Mag. Regist. li.* 11. *ep.* 3.
Isidor. *Hisp. Orig. li.* 6. *ca.* 18.

a Abiit ille dies veteris Testamenti & venit dies novus.

b Nullus quidem Apostoli Sermo ore vel per Epistolam, vel præsentis, in quo non laborat docere, antiquæ legis onera deposita, & omnia illa quæ in typis & imaginibus præcesserunt, id est, otium Sabbati, circumcisionis injuriam, calendarum & trium per annum solennitatum recursus, gratia Evangelij subrepente cessasse. *Cessationem* Sabbatorum jam quidem supervacaneam ducimus, ad observandum, ex quo spes revelata est quietis æternæ. *Iam verò* tempore gratiæ revelatæ, observatio illa Sabbati, quæ unius diei vacatione figurabatur, sublata est ab observatione fidelium: *mutato* tempore, jam superstitiosum esse significavit. *Inter* omnia illa decem præcepta, Solum ibi quod de Sabbato positum est, figuratè observandum præcipitur. *Isidor.* Postquam Christus in sepultura sua ejus figuram adimplevit, observatio ejus quievit.

Anast.

Anaſt. *Sinaita. contempl. in Hexam. li. 7.*
Damaſcen. *Orth. fid. li. 4. ca. 24.*
Raban. *Maur. inſtit. Cler. li. 2. ca. 42. Andronic. conſt. c. jud. c. 58. Concil. Pariſ. ca. 50. Concil. Aquiſgran. p. 569. Concil. Matiſcon. 2. ca. 1.*

Theſis 3ª. *T. B.* His Poſition concerning the ſeventh day Sabbath, was both in Ancient and ſucceeding Ages, condemned as Hæreticall.

Auguſt. Philaſtr. d. Hæreſ. *Epiphan.* Hæreſ. 30. *Euſeb.* Hiſt. Ecc. l. 3. c. 24. *Nicep.* Hiſt. Ec. l. 3. cap. 13. *Greg. Naz.* or. 19. *Greg. M.* li. 11. *Ep.* 3. *quia judaizare populum compellit, ut exteriorem legis ritum revocet, coli vult Sabbatum.* *prateol.* Elench. Hæret. l. 7. & l. 10. Hiſtor. Anabapt. l. 6. p. 153. *Luther* c. Carolaſt. d. Sab.

1 It was thus condemned, in the *Nazarenes*, and in the *Cerinthians*: in the *Hebionites*: and in the *Hypſiſtarij*.

2 The ancient Synod of *Laodicæa*, made a decree againſt it, *ca.* 29. Alſo *Gregory* the Great, affirmed it was judaicall.

3 In Saint *Bernard's* daies it was condemned in the *Petrobuſiani*.

4 The ſame likewiſe, being revived, in *Luther's* time, by *Carolaſtadius*, *Sternebergius*, and by ſome Sectaries among the *Anabaptiſts*, hath both then, and ever ſince, beene cenſured, as Iewiſh and Hereticall.

Theſis 4ª The Doctrine of the Church of *England*, both concerning the Sabbath-day, and the LORD'S Day, is grounded

Theſis 4^a. The Doctrine of the Church of *England*, both concerning the Sabbath-day, and the *LORD'S* Day, is grounded upon the holy Scripture: and upon the conſentient Teſtimony of the ancient Catholike Church: and therefore the ſame is to be received, and the contrary ought to be rejected.

1 The ſame is confirmed by ſuch Arguments of holy Scripture, as cannot be ſolved or anſwered, but by deviſing and affixing new ſenſes, and novell expoſitions, or by inventing diſtinctions, which were not in uſe, before the preſent queſtion was afoot.

2 *The conſentient and unanimous ſentence of the ancient Catholike Church of* Chriſt, *ought to be preferred before the ſentence of private men, unleſſe the holy Scripture ſhall apparently contradict the ſenſe of the Church.*

The reaſons hereof are many.

1 The true Church of *Chriſt*, and eſpecially the holy Primitive Church, by Office and divine Calling, is *The Ground and Pillar of truth.* 1 *Tim.* 3. 15. and *The holy Apoſtles in a plentifull meaſure, powred into the ſame, as into a rich Storehouſe, all neceſſary and ſaving truth, to the end that every one that deſireth, might receive from thence, the drinke, or water of life.* [a]

It is evident (ſaith *Tertullian*) *that all ſuch Doctrine as accordeth with thoſe Apoſtolicall Primitive,*

a *Irenæus, l. 3. c. 4.* In eam quaſi in depoſitorium dives, Apoſtoli pleniſſimè contulerunt, quæ ſunt veritatis, ut omnis quicunq; velit, ſumat ex ea potum vitæ.

mitive, and mother Churches, is to bee reputed ſound and true: becauſe thoſe Churches received this Doctrine from the Apoſtles, and the Apoſtles from CHRIST, *and* CHRIST *from* GOD.[b]

Clemens Alexandrinus: *The moſt perfect knowledge and the beſt election of opinions, muſt be received from verity alone, and from the ancient Church.*[c]

Orig. *That verity only is to be credited, which differs in nothing from Eccleſiaſticall Authority.*[d]

S. Auguſtine:[e] *In ventre Eccleſiæ veritas manet, &c. In the Wombe of the true Church verity remaineth, and whoſoever ſeparates himſelfe from this Wombe, hee muſt of neceſsity erre from truth.* And in the other place:[f] *Tunc à nobis limes ſanæ fidei tenetur, quando termini quos poſuerunt ſancti Patres, non transferuntur, imò obſervantur & defenſantur. The border of right faith is preſerved inviolate, when thoſe bounds which the holy Fathers have fixed, are not removed, but obſerved and defended.*

2 The Church Primitive, was planted and watered by the doctrine of the holy Apoſtles. The ſame received an ample meaſure of Divine Grace: many miraculous and ſupernaturall gifts were conferred upon it, 1 *Cor.* 12, 2 *Cor.* 8. 7. *You abound in every thing, in faith, and word, and knowledge.* The Biſhops, Prieſts, and Fathers of thoſe Times, were eminent, and excelled men of later Time in ſanctity, charity, and vertue: their zeale and love of heavenly verity, was admirable, and they honoured and

b *Tertul. d. præſcript. c.* 21. Conſtat omnem doctrinam quæ cum illis Eccleſiis Apoſtolicis, matricibus & originalibus fidei conſpirat veritati deputandam, id ſine dubio tenentem, quod Eccleſia ab Apoſtolis, Apoſtoli à Chriſto, Chriſtus à Deo ſuſcepit.

c *Clem. Al. ſtrom. l.* 7 *c.* 9. ἀΐρεσις. —

d *Orig.* περὶ ἀρχῶν. *l.* 1. *proœm.*

e *Aug. in Pſ.* 37 *&c*

f *Hypogneſt. lib.* 3. *Id. d. util. Cre. c.* 17. *Concil. Epheſ. to.* 4. *ca.* 25. Qui nulla Apoſtolicæ & Evangelicæ traditionis habita ratione, novitiam mentis ſuæ adinventionem in pretio habent, hui ab omnibus audiant: Nè tranſgrediaris terminos antiquos, quos poſuerunt patres tui, *&c.*

and preferred the profeſſion and maintenance thereof, before all humane and tranſitory good: they expoſed their lives, their honour, their liberty, and whatſoever elſe the preſent world affords, to all kindes of danger: and they endured the moſt miſerable, and terrible preſſures and torments, that bloudy Tyrants and Perſecutors, yea, and which *Sathan* himſelfe could inflict upon them, for the teſtimony of the truth of CHRIST. [2] And therefore *their unanimous ſentence*, concerning matters divine, hath alwayes beene eſteemed in the Church of CHRIST, of greateſt authority, next unto the ſacred Scriptures.

a *Iuſtin. Mart. Dial c. Tryph.* Quod nos in Ieſũ credentes, nemo terrere aut domare valeat apparet quotidiè: cũ.n.obtruncemur, crucifigamur, objiciamur beſtiis, ignibus, aliiſque tormentis tradamur; tamen à confeſsione non diſcedimus, ſed quantò magis in nos ſævitur, tantò plures pietatem fidemq; per nomen Ieſu profitemur. *Amb in Pſ.* 118. Cùm nihil mali fecerint, pejora latronibus ſubire tormenta coacti ſunt. *Chryſ. in Mat. Hom.* 39. Flagellis cæſi, uncis ferreis laniati, in ſartaginem immiſſi, &c. *Proſper. d. vocat. Gent. li.* 2. *c.* 15. *Aug. d. civ. Dei, l.* 22. *c.* 6. Ligabantur, includebantur, cædebantur, torquebantur, urebantur, laniabantur, trucidabantur, &c. Non erat eis pro ſalute pugnare; niſi ſalutem pro Salvatore contemnere. *Theod. Ser.* 9. Θεράπευ].

For the reaſons aforeſaid, *The Church of England, in her publike, and authorized Doctrine and Religion, proceedeth in manner following.*

1 It buildeth Her Faith and Religion *upon the Sacred and Canonicall Scriptures*, of the holy Prophets and Apoſtles, as upon her maine, and prime Foundation. [a]

a *Auguſt. d. civ. Dei, li.* 11. *cap.* 3. Scripturam condidit, quæ canonica appellatur, eminẽtiſsimæ authoritatis. *Chryſ. de Lazaro. Hom.* 4. Etiamſi mortuus reviviſcat, etiamſi Angelus de Cœlo deſcendat, maxime omnium credendum eſt Scripturis. *Ambroſ. de fid. ad Gratian, li.* 1. *c.* 4 Nolo argumento credas, ſancte Imperator, & noſtræ diſputationi: Scripturas interrogemus, interrogemus Apoſtolos, interrogemus Prophetas, interrogemus Chriſtum. *Clem. Al. ſtrom. lib.* 7. *c.* 9. Non abſolutè hominibus enuntiantibus, fidem adhibuerimus, quibus licet etiam annuntiare contrarium, ſed voce Domini probamus quod quæritur, &c. quæ eſt ſola demonſtratio, &c. principium indemonſtrabile, &c. Dominica Scriptura, &c ipſa judice utimur, &c.

2. Next unto the holy Scripture, it relieth upon the *conſentient teſtimony, and authority* of the Biſhops and Paſtors of the true and Ancient Catholique Church: and it preferreth the ſentence thereof, before all other curious or profane novelties.

The holy Scripture is the Fountaine, and lively Spring, containing, in all ſufficiency and abundance, the pure Water of Life, and whatſoever is neceſſary, to make God's people *Wiſe unto ſalvation.*

The conſentient and unanimous teſtimony of the true Church of *Chriſt*, in the Primitive Ages thereof, is *Canalis*, a Conduit-pipe, to derive and convey to ſucceeding Generations, the celeſtiall water, contained in holy Scripture.

The firſt of theſe, namely the Scripture, is of ſoveraigne authority, and for it ſelfe, worthy of all acceptation. The latter, namely, the voyce and teſtimony of the Primitive Church, is a miniſteriall, and ſubordinate rule, and guide, to preſerve and direct us in the right underſtanding of the Scriptures.

The Profeſſion of the Church of England, *concerning the former proceeding.*

Præfat. To Biſhop *Iewel* his Workes. *This is, and hath beene the open profeſſion of the Church of*

of England, to defend and maintaine, no other Faith, Church, and Religion, but that which is truely Catholique: and for such warranted, not onely by the written Word of God, *but also by the testimony and consent of the Ancient and godly Fathers.*

King James of ever happy memory: *The King himselfe, together with the Church of England professeth: that hee will acknowledge such Doctrine onely, for true and necessary to salvation, which springing out of the sacred Scripture, as from a fountaine, is derived to these present times, by the consent of the Ancient Church, as by a Conduit-pipe.*[a]

The Arch-Bishop of *Canterbury*, at a solemne Visitation, held in the yeere 1571. sets forth this Canon following: *All Preachers within this Province, shall take speciall care, that they teach, or deliver no other Doctrine in their Sermons, to be religiously embraced, and beleeved by their hearers the people: but such as being consentaneous to the holy Scriptures of the Old and New Testament, was formerly taught and collected from thence, by the Ancient Fathers, and godly Bishops.*[b]

Ecclesiæ Primitivæ, quàm subsequentium seculorum Ecclesiis, erant ipsis Apostolis propiores, eò longiùs ab erroribus aberant.

And in this her practice and profession, the Church of *England*, consenteth with the practice, and rule of the Ancient Church.

Cyril. of *Alexandria*, in the Ephesine Councell, [c] *Wee the Fathers of this Councell, following*

a Causab. *ad Card. Perron. p.* 20. Rex cum Ecclesia Anglicana pronuntiat, eam demùm se doctrinam, pro vera & necessaria agnoscere, quæ è fonte sacræ scripturæ manans per cõsensum Ecclesiæ veteris, sicut per canalem, ad nostra tempora fuerit derivata.

b *Imprimis*, Videbunt Concionatores, ne quid unquam pro cõcione, doceant, quod à populo religiosè teneri & credi voluerint: nisi quod consentaneum sit scripturis Veteris, & Novi Testamenti, quodq; ex illa ipsa scriptura, docuerint antiqui Patres, & veteres Episcopi collegerint. Whitak. *duplic. pa.* 187. Plus merito tribuendũ est, si authoritatem quæris quãdoquidem quo

c *Cyril.* Nos divinas literas & sanctorum Patrum sequimur fidem: sic enim supernæ vocationis palmam lucrabimur in Christo.

the faith of Divine Scriptures, and of the holy Fathers of the Church, shall obtaine the crowne of celestiall blessednesse in CHRIST.

Vincentius Lirinensis. [d] *He that desires to continue firme and sound, in right and saving faith, must fence, and fortifie his faith, first of all, with the authoritie of Divine Law: and next to that, with the authority of the Catholike Church.*

The same is affirmed by the Fathers of the sixt Councell of *Constantinople*, *cap.* 19. By Saint *Basil* [e]. *Epist.* 60. *pag.* 835. And the Ecclesiasticall Story reporteth of *Gregory Nazianzene*, and of Saint *Basil*, That *in their studying the Bookes of holy Scriptures, they collected the sense of them, not from their owne judgement or presumption, but from the testimony and authority of the Ancient, who had received the rule of the true intelligence of Scriptures, from the holy Apostles by succession* [a].

The observation of the former rule [b], is both profitable and necessary, for preservation of

d *Vinc. Lyran. in Commonitor.* Qui in sana fide, sanus & integer permanere voluerit, duplici modo munire fidem suam debet: primùm scilicet Divinæ legis authoritate, tum deinde Catholicæ Ecclesiæ authoritate.

e *Basil.* Fidem nos neq; recentiorem ab aliis conscriptam acceptamus, neque ipsi, mentis nostræ fœtus, aliis obtrudere audemus, ne humana patentur pietatis verba: sed quæ à sanctis patribus edocti sumus, ea nos interrogãtibus annuntiamus. a *Ruffin. Eccl. hist. lib.* 2. *cap.* 9. *Basilius*, & *Gregorius*, &c. omnibus Græcorum secularium libris remotis, solis Divinæ Scripturæ voluminibus operam dabant, earumque intelligentiam, non ex propria præsumptione, sed ex majorum scriptis, & authoritate loquebantur: quos & ipsos ex Apostolica successione, intelligendi regulam suscepisse constabat. b *Aug. de Bapt. lib.* 5. *cap.* 26. Quod non admonet ut ad fontem recurramus, id est, Apostolicam traditionem, & inde canalem in nostra tempora dirigamus, optimum est, & sine dubitatione faciendum. *Clem. Alex. Strom. lib* 7. *cap.* 9. Inter eos viros qui tanti erant in Ecclesiastica cognitione, quid restabat dicendum à Marcione aut Prodico & similibus qui non sunt ingressi recta viâ? neque enim eos qui præcesserunt superare potuerunt sapientia, ut aliquid adinvenirent iis, quæ ab illis verè dicta sunt: sed benè cum iis actum esset, si scire potuissent ea quæ priùs sunt tradita: is ergo nobis solus qui est cognitione præditus, cùm in ipsis Scripturis consenuerit, Apostolicam & Ecclesiasticam servans dogmatum rectitudinem, rectissimè vivit convenienter Evangelio, &c.

sound

ſound faith, and holy religion, and for repreſſing of Schiſme and Hereſie: it freeth the Church from ſcandall, and imputation of novelty: and it addeth reputation and eſteeme to the doctrine and religion, profeſſed and received upon the ſaid two grounds: and laſtly it comforteth Chriſtian people, in their holy profeſſion, and augmenteth their love, and obedience to that faith and religion, which is both conſonant to holy Scripture, and which likewiſe hath approbation, from the Ancient Church.

Theſis 5. Topicall or probable arguments, either from conſequence of Scripture, or from humane reaſon, ought not to be admitted or credited, againſt the conſentient Teſtimony, and Authoritie of the Ancient Catholike Church.

1 Arguments and Objections of this quality, may be falſe, as well as true: and the Philoſopher well obſerves, that many times, *Falſa ſunt probabiliora veris, Things falſe are more probable, and have a greater apparence of verity, than things really true* [a]. For the *Medium* or ground of ſuch objections, is not neceſſary, but contingent [b]. And contingent propoſitions,

a *Origen. in Cant.* Sæpè videtur pulchriora mendaciorum ſophiſmata, quàm documenta veritatis.

b *Clem. Al. Strom. lib. 7 cap. 9* Alia eſt, ut opinor, natura probabilium argumentorum, & alia verorum. *Aug. de Bapt. li. 4. ca. 6.* Rationes arripuit, quas veriſimiles potiùs, quàm veras eſſe invenimus.

ons, are of a dubious quality: and they cause opinion only, and not Divine faith.

2 The admitting, and crediting of Topicall arguments, hath in all ages, opened a gap to most pestilentiall Heresies: Namely, to the Heresies, against the blessed Trinity: and against the eternall Deity of CHRIST. The Pelagian Heresie, concerning Grace and Free-will, and concerning Originall sin, was grounded upon probable reasons: and so likewise the Heresies of *Socinus*; and many erroneous doctrines of Pontificians, are in our dayes, wholly supported, by verisimilous, and probable reasons. And as *Clemens Alexandrinus* hath well observed: *Men are more apt to beleeve things probable, than verity.*

c *Clem. Alex. ib.* Qui verò in opinione, ii sectantur hæreses: Magis declinamus ad ea quæ sunt opinabilia, τὰ εὐδόξα, etiamsi sint cõtraria, quàm ad veritatem.

A Conclusion from the Premisses.

T. B. His maine Position, concerning the Sabbath, being contrary to the authorised doctrine of the Church of *England*: and to the consentient and unanimous sentence of the Ancient Catholike Church: Is to be condemned, as false and erroneous, if it shall evidently appeare, by the Answers following, that the same is totally grounded upon Objections and Arguments, which are onely of a probable, and dubious quality.

T. B. *His*

T. B. *His Arguments and Objections, examined and answered.*

In the ſolution of the Sabbatizers objections, my method ſhall be, to examine in the firſt place, the maine grounds and principles upon which he buildeth, and from whence he deduceth his concluſions. And this being performed, his particular arguments being in number 24. and beginning at the 401. page of his booke, will eaſily be anſwered.

T. B. *His principall ground, whereupon hee maintaineth his Poſition, for the neceſſary and perpetuall obſervation of the Sabbath-day.*

All and every one of the ten Commandements are purely, entirely, and properly morall: and there is nothing delivered, or commanded in any one of them, which is Iudaicall, or legally Ceremoniall.

His maine Reaſons.

1 All and every one of the ten Commandements were pronounced, delive-

red, and promulgate, at one and the ſame time, and in one and the ſame manner, namely, by the immediate voice of God, with thundering and lightning, and in the common audience of all the Iſraelites, *Exod.* 20. 18. *Deut.* 5. 22.

2 They were all and every one, written or engraven in tables of ſtone, by the finger of GOD Himſelfe, *Exod.* 31. 18. *Deut.* 9. 10. *Exod.* 32. 16. & 34. 1. *Deut.* 10. 4.

3 According to GODS own appointment, all and every one of theſe ten Commandements, were placed in the Arke of the Teſtimony, within the moſt Holy place of the Tabernacle, *Deut.* 10. *ver.* 2. 2 *Chron.* 5. 10. *Heb.* 9. 4.

4 One and the ſame proeme, containing a generall motive to provoke people to obedience of all and every one of theſe Precepts, was prefixed before the Decalogue, *Exod.* 20. 2.

5 Many Divines of our own Nation, in Sermons, and written Tractates of the Sabbath, and in their Expoſitions of the fourth Commandement, maintaine the

the foreſaid Poſition, affirming with much confidence, that all and every one of the ten Commandements are intirely, properly, and perpetually morall.

T. B. *His aſſumption.*

The fourth Commandement, Remember the Sabbath-day to keepe it holy, *Is one of the ten Commandements, and it is a Precept of principall note, placed in the firſt Table: and the obſervation thereof is required in the Law, and in the Prophets with great vehemencie: and the tranſgreſſion puniſhed with much ſeverity, Exod.* 35. 2. Whoſoever doth any work therein ſhall die, *Num.*15. 32. They found a man that gathered ſticks Vpon the Sabbath-day, *&c.* And all the Congregation brought him without the hoaſt, and ſtoned him with ſtones, and he died, as the LORD had commanded.

Now from the premiſſes, this concluſion is inferred by neceſſary conſequence: Therefore the fourth Commandement, Remember the Sabbath-day to keepe it holy, *Being one*

of the ten, is purely and properly morall, and it obligeth Christians to the obedience thereof, as well as the other nine.

D. B. *Of the Sabbath, pag.* 40. The fourth *Commandement* can bee no more partly morall and partly Ceremoniall, than the same living creature, can bee partly a man, and partly a beast, *Pag.* 50. The observation of the seventh day, and also the precise resting from worldly affaires is morall, neither is there any thing in the Commandement that might intimate it to be Ceremoniall.

R. B. *against* Br. *pag.* 90. The fourth Commandement in every part thereof, and as it is contained in the Decalogue, is Morall, and *of the Law of Nature*, *Pag.* 88. The fourth Commandement is *part of the Law of Nature*, and thus part of the Image of GOD, and is no more capable of a Ceremony to be in it, than GOD is.

Th. Broad 3 *quæst. d. Sab. To the Reader. Some in their booke often printed* (it was printed last 1618) *have these and the like passiges: The fourth Commandement is no more ceremoniall than the rest: the observation of the seventh day, is a morall, and perpetuall duty: we may not pick up a few sticks on the Sabbath: there is as much difference betweene the Sabbath and other dayes, as betweene Sacramentall and common bread.*

Ioh. Sprint *d. Sab. pag.* 11. *The observation of the seventh day is of the Law of Nature, whatsoever is found in the fourth Commandement appertaineth to the Law of Nature, &c.* Id. *pag.* 13. *The observation of the seventh day was established before Christ was promised: and therefore it is not Ceremoniall, but of the Law of Nature, and perpetuall.* Idem pag. 28. G.W. *d. Sab. pag.* 16. *The Decalogue being the same with the Law of Nature is one and the same for ever: it followeth necessarily that the Sabbath being a part of that Decalogue, is to remaine for ever.* Idem. pag. 26.

R. C.

R. C. *Of the Sabbath, pag.* 54. *This* fourth Commandement participateth with the three other before, and the ſix next following, in all the honours and prerogatives, wherein they goe before all the Leviticall conſtitutions, for more glorious promulgation and eſtabliſhment. *They* were pronounced by the voice of God Himſelfe, immediately unto the people: So was this. *They* were written in Tables of ſtone, with GOD'S finger: So was this. *They* were put into the Arke: So was this. *They* were written by the Holy Ghoſt, in the Booke of *Exodus* joyntly together without any mixture of any other with them: *So was* this alſo, and ſet in an high place, before all thoſe of the ſecond Table. *But* nothing of this is affirmed of the Law of Ceremonies.

I. D. *Vpon the Commandements, pag.* 129. Theſe reaſons doe moſt evidently confirme to the hearts of all God's children: *That* the keeping the Sabbath-day, is a Morall *Law*, and bindeth us, and all

men, to the end of the world, as much as it did the *Iewes*, before Christ.

D. D. *Against* Heathering. *Pag.* 54. The morality of the *Sabbath* may be proved from the manner of writing the fourth Commandement. For it was not written in Paper or Parchment, or upon leaves of Trees, but in Tables of stone, as the rest of the tenne Commandements were, to signifie the perpetuity thereof.

Idem, The morality of the Sabbath may bee proved by GOD's owne placing of it; for the Law of the fourth Commandement, is not placed among the Ceremoniall or Iudiciall Lawes, as though it had beene Ceremoniall, or had concerned onely the tradition of the *Iewes*, or them especially: *But* it is placed among the morall Lawes, yea, it is made one of the ten Lawes: so that if it were abrogated, there would remaine but nine Commandements: and so the Law of GOD were imperfect, which were blasphemy to affirme.

H. B. *Dial. Manuscript.* These tenne words

words, or Commandements, GOD Himſelfe by His lively voice ſpake to the people in the Mount, face to face; Not ſo the Ceremoniall. Theſe ten Commandements were written in two Tables by GOD's owne finger, and that twice: Not ſo the Ceremoniall. The ten Commandements were kept in the Ark, in the *Sanctum Sanctorum*, within the Veile: Not ſo the Ceremoniall.

T. B. His inference from the Premiſſes.

The *Fourth Commandement, according to the Principles of the Authors aforeſaid, is truly, intirely, and properly morall: for it is* a precept of the Law of Nature: a part of the Image of GOD: and no more capable of a Ceremony to be in it, than GOD is: *and it is as groſſe an abſurdity to ſay, It is* partly morall, and partly Ceremoniall, as to ſay, The ſame living creature is partly a man, & partly a Beaſt.

But the fourth Commandement ſpeaketh

ſpeaketh of a Day, which by Divine impoſition, was called the Sabbath-day: the ſame day of the weeke, on which GOD Himſelfe reſted: and which was obſerved by the *Iewes* and *Iſraelites* under the old Law: The Day in which no *Manna* fell: *Exod.16.*

Now from hence it is manifeſt, and can with no apparence of good reaſon be denied: *That* the Saturday of every weeke, ought to be the *Chriſtians* Sabbath-day, as well as it was the *Iewes*: *And* on the contrary, that the Sunday is, according to the rule of the fourth Commandement, one of the ſix working-dayes, and no more the Sabbath-day, commanded in the Decalogue, than Thurſday or Friday.

T. B. *Was ſo confident in his Poſition, of the Saturday Sabbath, becauſe he ſuppoſed the principles upon which hee grounded his arguments to have beene undeniable, that he breaketh forth into paſſion, and delivereth two deſperate ſpeeches, One concerning his Adverſaries, whom he ſtileth* Puritanes, *that they*

they yeelding and maintaining his Principles, and yet denying his Conclusion, deserve to bee answered with clubbes, rather than with reason: The *other concerning himselfe, that his conscience was so possessed, with the certainty of this Doctrine, as that hee would rather lose his life, and all that hee enjoyed in this world, than depart from the teaching and maintaining such an apparent verity.*

Answ. The Reader may perceive, by the former disputation, that the whole weight and strength of the Sabbatarian cause, leaneth upon this one pillar, to wit: The *fourth Commandement of the Decalogue, is properly, intirely, and perpetually Morall, and in every respect, both for quality and obligation, equall to the other nine Commandements.*

But this Position, (which for many yeares hath raigned, in Pamphlets, Pulpits, and Conventicles, and is entertained as an Oracle, by all such as either openly professe, or doe leane towards the Disciplinarian Faction:) *is* destitute of truth: *And* to make this appeare, I will in the first place deliver a description, and division of the Morall Law, and of Morall Precepts:

cepts: *And* in the next place set downe the formall and essentiall Characters of Lawes and Precepts, simply, and eternally Morall: *Lastly*, I will demonstrate out of the former, *That* the fourth Commandement of the Decalogue, wanting the formall Characters of Precepts purely Morall, is in sundry respects of a different quality from the other nine.

A Declaration concerning the quality of Divine Precepts, called Morall.

Divine Law, called Morall, is a just rule or measure, imposed by GOD, directing and obliging to the obedience, of things holy, honest, and just; and to the avoiding of the contrarie.

The same is two-fold: *Simply* Morall, *or* Morall only by some externall constitution, or imposition of GOD.

Alex. Hal. 4. q. 3. m. 5. ar. 1. Est morale simpliciter, quod omni tempore, & ab omnibus servandum est: Et est morale secundū quid, sive ex conditione loci, populi, tēporis, *&c.*

Divine Divine Law simply Morall, commandeth or prohibiteth actions, good or evill, in respect of their inward nature and quality.

Divine Lawes and Precepts, Morall onely by externall constitution, command, or prohibite actions, which before the position of the outward Law, are adiaphorous, in respect of their inward nature and quality, or else good or evill only, by reason of some circumstance. *For example*, To eat the bloud of Beasts, or to abstaine from eating: *To* worship GOD at the Temple, or in a private house, or in open fields: *To* lay aside almes for the poore, upon the first day of the weeke, or upon the second, or third day.

Againe, Lawes positively Morall, are either *Personall* onely [a]. *Gen.* 12. 1. & 22. 2. 1 *Sam.* 13. 11, 19. 1 *Kings* 13. 16. *Matth.* 10. 9. *Luke* 18. 22. *Or* common and generall, either for all mankinde, as *the Law of Polygamie* [b], and wedlocke within some degrees mentioned, *Levit.* 20. 20, 21. *Or* else for one Nation, Republike, or Community of people: *Exod.* 22. 1, 3, 7, &c.

Hug. Vict. Alleg. in Exod. l. 3. c. 5. Præcepta legis scriptæ, alia sunt mobilia, quæ ex dispensatione à Deo sunt ordinata. Alia immobilia, quæ â natura veniunt, & vel ita sunt mala, ut nullo tempore sine culpa possint fieri: vel ita bona, ut nullo tempore possint sine culpa dimitti.

a *Greg. in* 1. *Reg.* 13. *v.* 11. Quædã præcepta Dei sunt communia omnium: Quædam specialia aliquorũ, &c.

b *Aug. c. Faust. M. lib.* 22. *cap.* 47. Alia sunt peccata contra naturam: alia contra mores, alia contra præcepta. Quæ cùm ita sint, quid tandem criminis est, quod de pluribus simul habitis uxoribus objicitur sancto viro Iacob? Si naturam consulas, non lasciviendi, sed gignendi causa, illis mulieribus utebatur. Si morem, illo tempore, atque in illis terris fiebat. Si præceptum, nulla lege prohibebatur. Nunc verò cur crimen est si quis hoc faciat, nisi quia & moribus & legibus non licet? Idem, *de bono conjugal. cap.* 17. Plures fœminas uni viro legimus conjunctas, cùm gentis illius societas sinebat, & temporis ratio suadebat: neque enim contra naturam nuptiarum est.

Proper Characters of Lawes and Precepts, simply and intirely morall.

Character 1. *In all such Lawes and Precepts, the actions commanded or prohibited, are in their inward nature and quality, good, or evill, before any externall constitution passeth upon them, and secluding and abstracting, the positive Law, or externall imposition of the Lawgiver.* [a]

For example:

To *Honour Father and Mother*, was an action honest, vertuous, and just, and the contrary was vitious and unjust, before the Law of the Ten Commandements was given at Mount *Sinai*, *Gen.* 9. 21. unto 28. *Sem*, *Ham*, and *Iaphet*, towards their Father *Noah*. *Hospitality*, *Chastity*, *Fidelity*, were inwardly vertuous and good in *Abraham*, *Ioseph*, &c. *Genesis* 18. 8. *Heb.* 13. 2. *Gen.* 39. 6. 8, 9. *To adore and worship the true and living God, and to teach others to doe the like, and to rebuke vice*, were pious and righteous actions from the beginning, *Gen.* 4. 4. 26. & 8. 20, 21. & 12. 7. & 18. 19. & *Genesis* 5. 24. with the Epistle of *Iude v.* 14.

On the contrary: *Envy*, *Pride*, *Idlenesse*, *Adultery*, *Murther*, *evill Concupiscence*, *Theft*, *Deceipt*, *Oppression*, *false-Witnesse*, *Superstition*, and *Idolatry*, *Sacriledge*; were internally vitious, before the outward Law, *Gen.* 4. 8. & 12. 2. & 18. 15. & 31. 7. 30. 34. & 19. 5. & 20. 3. & 30. 30. & 34. 2. & 35. 22. & 37. 20, 28. & 38. 16. & 39. 7. 9. 15. 17. *Exod.* 1. 11. & 5. 2. *Iosh.* 7. 1. & 24. 2.

Charact.

a Arist. *Ethic. l.* 5. *ca.* 7. Est aliquid justum, etiam ante conditam legem. *Castropalao. mor. tr.* 3. *disp.* 6. *punct.* 3. *Scholast. in.* 1. 2. Intrinsecam habet bonitatem & honestatem, per conformationē ad rectam rationem, secluſa omni lege extrinseca.

Iren. *l.* 4. *ca.* 30. Iusti Patres, virtutem decalogi conscriptam habentes in cordibus, & animis suis, diligentes scilicet Deum, qui fecit eos, & abstinentes erga proximum ab injustitia: propter quod non fuit necesse admonere eos correptoriis literis, quia habebant in semetipsis justitiam legis. Aug. *de. li. arb. l.* 1. *cap.* 3. Non sanè ideò malum est, quia vetatur lege, sed ideò vetatur lege quia malum est.

Charact. 2. Good or evill actions, commanded or prohibited by Lawes and Precepts simply morall, may be resolved into some dictates and principles of the Law of Nature, imprinted in man's heart at the Creation.

The Precepts of the first Table require, *fidelity, reverence, honour, and service in due manner*, to bee rendred to God Almighty:[a] and they prohibit *idolatry, superstition, blasphemy, and profanenesse*. Now all and every one of these duties, are grounded, and may bee resolved into the Dictates and Principles of naturall morality. For because the true and living GOD, is the supreme Lord and Governour, both of the World, and especially of Man: and because Man receiveth his being, his power, his preservation, comfort, and happinesse from him: *and* besides, Man is in such manner subject to GOD, as that this great *Lord* and *King* hath absolute power over him, and over all his actions, and hee may save or destroy, reward or punish him, according to his own will and pleasure: *upon* these grounds and reasons, it is most just, safe, and beneficiall, according to the rule of naturall understanding, *that* Man, being GOD's Subject, Servant, and Creature,

a Aquin. 1. 2. Q. 100. *art.* 6. Inter ipsa quæ ordinantur ad Deum, primũ occurrit, quòd homo fideliter subdatur, nullam participationẽ cum ejus inimicis habens: Secundum, ut reverentiam ei exhibeat. Tertium autem, ut famulatum impendat. Aureol. 3. *Dist.* 37. *Art.* 1. Latria est habitus quo aliquis voluntate inclinatur ad exhibendum cultũ Deo, in quantum est author omnium bonorum, ut sic profiteatur homo, Deum se habere superiorem, & creatorem & largitorem omnium bonorum. *Potest* autem considerari, ut omnium productor, ut omnium provisor, ut omnium speculator, Rich. Med. 3. *d.* 37. *q.* 4. Ad hoc ut benè ordinetur homo ad Deum, oportet quòd in Deo observet hæc tria: *fidelitatem*, ita ut quantum in se est, non transferat honorem principatus ad alium, & hoc est quod continetur in primo præcepto. *Oportet* etiam ut tantam reverentiam ei exhibeat, ut nihil injuriosum in eum committat, & hoc præcipitur secundo præcepto. *Oportet* etiam quod sibi exhibeat famulatum, tanquam memor beneficiorum receptorum ab eo: & hoc præcipitur tertio præcepto.

doe render unto his Supreme Lord and Governour, fidelity, ſervice, feare, reverence, obedience and love. *And* the holy Scripture very frequently, upon the former, and upon other ſuch like naturall principles, exhorteth man to his duty towards GOD: and reproveth him for his ingratitude and diſobedience, *Mal.*1.6. *A Sonne honoureth his Father, and a Servant his Maſter: If I then be a Father, where is mine honour? if I be a Maſter, where is my feare, ſaith the Lord of Hoſtes? Eſay* 1.3 & 5.3. *Ier.*8.7. *Deut.* 30.6. *Mal.*3.8. *Mat.*18.32.

The duties of the ſecond Table may bee reſolved in like manner, into dictates and principles of morality. Children receive from their Parents their naturall life and being; their education, lively-hood, &c. *Now* naturall reaſon and affection enclines mens hearts to love gratitude, and due reſpect, towards grand Benefactors. [b]

Naturall reaſon perſwades man to love his neighbour *becauſe* of ſimilitude of kinde: *becauſe* mutuall love is neceſſary for mans welfare and preſervation: and every one deſires another ſhould love him: now it is a *maxime* of nature, *that one doe to others, according as hee would himſelfe be done to.*

The negative precepts of the ſecond Table, are all and every one grounded upon naturall principles: and S. *Auguſtine* diſſwadeth people from evill concupiſcence by this *maxime* of the Law of Nature: *Doe not thou covet thy neighbour's*

b Theoph. *Antioch. ad Autolyc l.* 2 Id laudabile & ſanctum cenſetur, non ſolùm apud Deum, ſed apud homines, ſubjici parentibus. Ariſt. *Ethic. lib.* 8. Cicero *in Orat. poſt red.* Diis & parentibus nemo poteſt reddere æquale. *Parentes* chariſſimos habere debemus, quod ab hiis nobis vita, patrimonium, libertas, civitas data eſt, &c.

bour's wife, or his goods, &c. because thou thy selfe art offended, if another man shall covet thine. [a]

Charact. 3. *Divine Lawes and Precepts simply and formally morall, are universall,* in respect of persons, and in regard of their perpetuall obligation [b]. For they oblige to obedience or punishment, all and every humane Creature having the use of reason: *and* they oblige in all Ages of the world, and under all religions, or mutations of Temporall, or Ecclesiasticall governement: that is, before the Law, under the Old Law, under the Gospell. The *Iewes*, the *Gentiles*, the *Grecians*, the *Barbarians*, the Bond, the Free, *Princes*, *Iudges*, *Nobles*, *Plebeians*, Rich-men, Beggars, &c. are equally subject to them: *Lastly*, they oblige without externall promulgation, by a meere impression of Nature, seated by GOD, in the conscience: and no authority of Men or Angels can priviledge or exempt any from their obligation.

a Auguſt. *in psal.* 32. Ne concupiscas rem aliquã proximi tui, quia si quis concupiscat tuam, displicet tibi. Id. *d. lib. arb. li.* 1. *cap.* 3. Hoc scio malum esse, quod hoc ipse in uxore mea pati nollem. Quisquis autem alteri facit quod sibi fieri non vult, malè utique facit. *Hier. in Gal.* 5. *p.* 150. Quæ vobis fieri non vultis, alteri nè feceritis, &c. nolo adulterari uxorem meam: nolo substantiam diripi: nolo me falso testimonio opprimi, & ut cuncta brevi sermone cõprehendam, indignè fero aliquid mihi fieri, quod est injustum.

b Guliel. Paris. *d. leg. ca.* 1. Nunquam possibile fuit, aliquem exemptum esse á debito, & obligatione alicujus istorum. Nulli enim unquam licere potuit, non diligere vel timere Deum, & ita de unoquoque aliorum. *Hæc* igitur lex est quæ non recipit abrogationem neque derogationem, neque exemptionem, nec dispensationem ullo modo. *Ibid.* Lex est simpliciter, semper, & ad omnes à cujus observatione non est exceptio. Ex quo manifestum est, quia præcepta & prohibitiones quæcunque fiunt, vel factæ sunt, præter hanc, non sunt lex simpliciter, sed cui & quando.

The

The Characters of Lawes and Precepts Positive.

That *Law is called positive, which is not inbred, imprinted, or infused, into the heart of Man, by nature or grace: but it is imposed, by an externall mandate of a Lawgiver, having authority to command* [a]. And it hath the name *positive*, from externall imposition or constitution: and because it is added to the Law of Nature, and doth not necessarily spring from it.

The Characters of Positive Lawes, are these which follow:

Charact. 1. *The matter and things commanded or prohibited, by such Lawes and Precepts, are either in their kind and quality, or in respect of their Circumstances, adiaphorous; that is, neither vertuous nor vitious, but they become good or evill meerely by the Law and command of the Lawgiver.* [b]

For example: The Fruit of *the tree of knowledge*, was in it selfe, or in respect of the naturall quality, *good for meate, and pleasant to the eyes*. The *Lord* himselfe created it. *And every creature of God, being rightly used is good in it selfe, and good to man, Gen.* 1. 31. *&* 2. 9. 1 *Tim.* 4 4 Mans tasting thereof was a sinne, because of the negative Precept of God [c]. *Gen.* 3. 17. *It was not the naturall quality of the fruit, which*

a *Suar. d. leg.* Illa lex vocatur positiva, quæ non est innata cũ natura vel gratia: sed ultra illas, ab aliquo principio habente potestatem posita est. *Ideo* enim positiva dicta est, quasi addita naturali legi: non ex eo necessariò manans.

b *Hier. in Esa. ca.* 55. Indifferentia, id est, nec bona, nec mala, quæ pro utẽtium qualitate variantur. Mærat. *in* 1. 2. *Thom. tr. d. leg. Disp.* 3. *tr.* 4. Lex positiva præceptis suis affirmativis, imperat ea quæ vel ex objecto indifferentia sunt: vel si bona, non tamẽ antequã imperarentur necessariò facienda, sed omitti tunc possent scienter & liberè sine peccato. Soto. *d.* j *st. & jur. li.* 2. *q.* 3 *art.* 1: Ex sola divina institutione vim habent: ideo sunt bona, quia jussa; & mala, quia prohibita. c Aug. *de civ. Dei, li.* 14. *c.* 12. *d. Gen. ad lit. li.* 8. *cap.* 6. *&. in Ps.* 70. Theoph. *Ant och. ad Autol. l.* 2. Non ut quidam opinantur, aliquid noxii vel lethiferi ea arbor tulit, sed inobedientia mortis causa fuit.

made

made Adam *and* Eve *sinners; but onely* GOD'S *prohibition. Adamum non cibus, sed prohibitus cibus perdidit.* The same may bee said of *Lot's Wife looking backe in Sodome, Gen.* 19.26. and of *the Prophet, sent to Hieroboam, who was killed of a Lion, for eating bread in Samaria. 1 King.* 13.22.

Charact. 2. *The materiall object, or actions commanded or prohibited, by precepts meerely positive, if one separate or abstract the externall law, cannot be resolved into any of the naturall principles of morality.*

For example: The Law of Nature teacheth, that every man shall love, feare, and obey, the Lord his Creator, and Governour: *But* that *Abram* must obey GOD, by departing out of *Vr* in *Chaldea*, or by offering up his only sonne *Isaac, Gen.* 12.1. *&* 22.1, 2. depended meerely upon the *Lord's* will, and positive command.

Also, the Law of Nature, prohibiteth one neighbour, to rob or defraud another, and if any offend in this kinde, hee must make restitution; *but* that one Israelite robbing or defrauding another, should restore fourefold for one Sheepe, or five Oxen, for one that was stolne, was meerely positive, *Exod.* 22. 1. 3, &c.

Charact. 3. *Lawes and Precepts meerely positive, oblige onely the Persons, the State, or Nation, and Republike, upon which they are imposed by the Lawgiver:* [a] *or to whom they are published*

a Mærat. *in Tho.* 1. 2. *tr. d. leg. D.* 17. *Se.* 2. Positiva lex eos tantú obligare potest, quibus imponitur. Lex enim in imperio formaliter cõsistit, quia imponere est imperare. Positiva autem lex, in imperio tota cõsistit. Soto. *d. just. & jure, li. c. q.* 1 *artic.* 4. *Vasq in Thom.* 1. 2. *dis.* 155. *c.* 2. Lex imponitur aliis per modum regulæ, & mensuræ. Regula autem & mensura imponitur per hoc quod applicatur his, quæ regulãtur & mẽsurantur: unde ad hoc quod lex virtutem obligandi obtineat, quod est proprium legis, oportet quòd applicetur hominibus, qui secundum eam regulari debent.

Talis autẽ applicatio fit per hoc, quod in notitiam eorum deducitur, ex ipsa promulgatione. Vnde promulgatio ipsa necessaria est ad hoc, quod lex virtutem suam habeat.

by a legall promulgation: and they continue in force, during such time only as the Lawgiver hath fixed and appointed. Also *in many cases they may be dispensed with all*, as appeareth in *David's* example, 1 *Sam.* 21. 6. *Mat.* 12. 4. and in the Man cured of his infirmity, carrying his Bed upon the Sabbath day, contrary to the Divine Law, *Ier.* 17. 22. *Iohn* 5. 10.

An application of the Premisses, to the Law of the fourth Commandement.

The fourth Commandement of the Decalogue, in respect of the literall and particular object thereof, *wanteth* all the essentiall characters of divine precepts simply morall.

1 *The* day of the Weeke, which is commanded to be kept holy, by resting from servile labour, is the same day, on which GOD himselfe rested, *Genesis* 2. 2. and which the *Iewes* and *Israelites* observed from *Moses*, untill the vocation of the *Gentiles*.

But secluding and abstracting the divine positive Law, there was no reall holinesse in this Day, more than in all the rest. *Every* day of the Week, had one and the same efficient cause, namely, Divine Creation: and all times and things created by GOD, were very good,

Genesis

Geneſis 1. 31. *The* Prophet *David* ſpeaking of all dayes and nights, ſaith: *The day is thine, and the night is thine, thou haſt prepared the light and the Sunne, Pſal.* 74. 16. *Every creature of God is good,* 1 *Tim.* 4. 4. and as *Chriſt is Lord of the Sabbath, Matth.* 12. 8. So likewiſe all dayes and times, and all other creatures are ſubject to his providence and dominion. GOD's poſitive precept onely, *either immediate,* as in the Old Law, *or mediate by his Church,* as in the time of the Goſpell, makes one day more holy than another: not by infuſing any reall ſanctity into the ſame, but by applying it to a ſacred and religious uſe.

The Sabbath therefore of the fourth Commandement wanteth the firſt Character of a precept ſimply and intirely morall.

2 If the Divine poſitive Law ſhall bee abſtracted, the religious and neceſſary obſervation of the ſeventh day of every Weeke, rather than of the firſt or ſecond, *&c.* cannot be concluded, or inferred from any principle or dictate of the Law of Nature.

For *the Law of Nature teacheth, that the true and living God, ought to be worſhipped: and that a ſufficient and convenient time, is to be ſet apart for the ſame.*

But the fourth Commandement appointeth the ſeventh day of the Weeke, to be an Holy-day, in memory of the Creation, and becauſe GOD Himſelfe reſted on that Day: and it preſcribeth

scribeth the manner, to wit, by cessation and abstinence from weekely labour: *and* none of all these particulars, to wit, neither the fixed Day, *nor* the end, *nor* the forme of observation, are conclusions of the Law of Nature, but they depended meerely upon *God's* positive Law, and institution.

3 The Law of the Sabbath, wanteth the last character of Divine Precepts formally and simply morall. [a] *For it was not published and revealed by promulgation to all mankinde, but only to the* Iewes *and* Israelites *and* Proselytes: the observation thereof, according to the rule of the Law, *obliged not perpetually*, for in case of urgent necessity it might be omitted, and the *Iewes* themselves might labour, and warre, and fight in battell, and carry burthens, and performe laborious workes, *Ioſh.6.15. 1 Kings* 20.29. *Iohn* 5.10. *But* Precepts simply morall, in respect of their negative part oblige perpetually, and they may in no case be transgressed: for it is an infallible maxime touching Precepts purely morall: *Præcepta negativa ligant ſemper & ad ſemper* [b]. Negative precepts have a perpetuall Obligation, and they may be transgressed at no time, and upon no occa-

a Ius Civil. *ea.d. leg. & Conſtitut.* Tunc valere leges jubentur, cum in commune factæ, sunt manifestæ. Soto *d. juſt & jur. li.1.quæſt.4.art.4. Thom. 1.2. qu 90. art.* 4. Virtus legis in eo consistit, quod instar regulæ & mensuræ cives dirigat. Regula autem & mensura, non exerit virtutem suam, nisi applicetur rebus mensurandis. *Legis* autem regula tunc demum civibus applicatur, quando per publicationem venit in eorum notitiam.

b Chryſ. *in Mat. Hom.* 40. In hiis quæ peccata omninò sunt, nulla unquam excusatio inveniri potest. Nam neq; homicida, si per iracundiam se feciſſe dicet, neque adulter si per cupiditatem se commiſiſſe asseverabit, unquam satisfaciet, &c. Hic autem (*Chriſtus*) in lege Sabbati, cùm famis necessitatem ad satisfactionem attulerit, ab omni illos (*diſcipulos*) crimine vindicavit. Aquinas, 2.2. *q.* 33. *ar.* 2. Præcepta negativa legis prohibent actus peccatorum, &c. Actus autem peccatorum sunt secundum se mali, nec aliquo tempore vel loco bene fieri possunt, &c. Ideò obligant semper & ad semper.

sion.

sion. *Reade* the History of *Ioseph*, *Gen.* 39. 9. *Rom.* 3. 8.

Out of the former description, of Divine Precepts, simply morall; and Divine Precepts meerely positive; *This* conclusion followeth: *That* the Law of the fourth Commandement concerning the religious observation of the seventh Day was not simply Morall: *because* it wanted all the inseparable Characters of such Precepts, and on the contrary, it was onely positive, and temporary.

An Objection against the former Argument.

Although it be granted, that the Law of the fourth Commandement concerning the particular day specified therein, was positive: *yet* the observation thereof may be perpetuall, for the reasons following. 1. The Law of the Sabbath was imposed upon *Adam* and upon all his posterity, *Gen.* 2. 2. 2. The whole Law of the Tenne Commandements obligeth the *Gentiles* as well as the *Iewes*. For Christ himselfe, and after him, the

Holy Apostles ratified and confirmed every jot and title thereof.

Therefore the same may be perpetuall, although it bee admitted, that at the first institution it was positive. *For* the Will of God the Lawgiver, may make Commandements to be of perpetuall obligation, whatsoever their inward quality is.

Answ. 1. The former reply, destroyeth the Tenent both of Saturday and Sunday *Sabbatarians*, who affirme, that the Precept of the Sabbath, is of the Law of Nature.

2 If it be a Precept meerely positive, it can oblige those people onely, upon whom it was imposed, and during such time only as the Lawgiver hath appointed.

3 All arguments used, either by Saturday, or Sunday *Sabbatarians*, to argue that the positive Law of the Sabbath ought to be observed under the Gospell, are of no force, as will appeare by the particular examination and solution of them.

An Objection out of Geneſis 2. *Ver.* 2,3.

T. B. *At the Creation,* God *ſanctified the ſeventh day, and made it an Holy-day.* And *whereas other dayes were holy, only by deſtination,* This *was ſuch, both by Deſtination, and alſo by Conſecration: For it pleaſed* God *to ſanctifie this Day, at the very Creation of the World,* Making *Himſelfe our Samplar and Preſident in it, and beginning it in his owne Perſon.* And *this Sabbath of the Creation was not only exemplary, but alſo obligatory.* For *if the ground whereon* Moſes *ſtood, became holy ground, becauſe of Gods preſence there,* What *ſhall hinder it, but that in like ſort, the day wherein God Himſelfe reſted, ſhould forthwith become an Holy-day?*

D. D. Againſt *Heather.* pag. 54. *The Morality of the Sabbath is proved, from the time it was firſt inſtituted and celebrated, and that in Man's innocency, before any* Moſaicall *Ceremony was in uſe,* Gen. 2. 3.

G. W. *d. Sab.* pag. 24. Moſes *before the Law, ſheweth it to be kept by God himſelfe,* Geneſ. 2. 2. Id. pag. 28. *If this reſt were a ſigne and figure of our reſt from ſinne, it muſt bee ſo unto* Adam *alſo: for the Law was given unto him.*

D. B. *of the* Sabbath, *pag.* 61. It is in expreſſe words ſaid in *Geneſis,* that *God bleſſed* the ſeventh day, and ſanctified it.

E. E. Vpon the Commandements, *pag.* 90.

I. D. Vpon the Commandements, *pag.* 125. Adam *had by the Law of Nature, to keepe a ſolemne time to the* Lord, *and by Divine inſtitution, to keepe the Seventh Day.* And *the* Gentiles *alwayes were, and to the end of the world ſhall ſtand bound to keepe the Sabbath, by vertue of the firſt inſtitution,*

ſtitution, given to Adam, and to all mankinde.

Ioh. Sprint. d. Sabb. pag. 12. The ſanctification of the Seventh day, conformeth us to the Image of Adam's holineſſe in his integrity.

R. B. againſt *Brierw.* pag. 198. *If the Sabbath be inſtituted in* Paradiſe, *and this be exemplary to Men, how can it be leſſe than obligatory, though it be not delivered in a forme of words, expreſly obligatory?*

R. C. Of the *Chriſtian* Sabbath, *pag.* 83. *Maintaineth, that* Abraham, Iacob, *and the reſt of the Patriarchs, who lived before the Law, kept the Sabbath,* &c.

Anſwer to the former Argument out of Geneſis 2. 2.

Three things are delivered in the Text of *Geneſis*, Chap. 2. verſ. 2, 3.

1 GOD Almighty, on the ſeventh day of the Weeke of Creation, *had finiſhed the worke, which He had made.*

2 *On* the ſame ſeventh day, *Hee reſted from all his worke, which he had made.*

3 He *bleſſed the ſeventh day, and ſanctified it, becauſe that in it, He reſted from all His worke, which He had made or created.*

But this Scripture expreſſeth not the manner how the LORD ſanctified this day, whether by imparting any ſpeciall vertue to it, above other dayes: *Or* by dedicating the ſame to any religious ſervice, to be performed by *Adam*, in the ſtate of innocency: *Or* whether by

by an inward decree only, he destined that day, to religious offices, in future time.

Eminent Doctors, both Ancient and moderne, are of contrary opinions, concerning this question.

Venerable *Beda* [a], and before him, *Iustin Martyr*, *Tertullian*, *Irenæus*, &c. and many other Doctors, both Pontificians, and of the reformed Church maintaine, that *God* sanctified the Seventh day, *Gen.* 2. by His decree and destination onely, and not by any present imposition.

And the arguments upon which this opinion is grounded, are very weighty.

1 There is no other meanes for us to understand, what the will and act of *God* was, *Gen.* 2. but only divine revelation: and the holy Scripture, neither makes mention, of any Commandement of *God*, given to *Adam*, concerning his resting upon the Sabbath-Day; neither yet makes any historicall narration, of *Adam*'s, or of any other the Patriarkes observation of the Sabbath day. *Now* in cases of this qualitie, *Athanasius* his rule is: *Quia tacitum est de ea re, in Scripturis sanctis, certum est, non priùs evenisse: Because the Holy Scripture is altogether silent in this matter, wee may be assured there was no such thing done* [b].

a Beda, *& post eum alij.* Sanctificavit Deus Sabbatũ, non actu & reipsa, sed decreto & destinatione sua, q. d. Quia quievit Deus die septimo: hinc illum diem ordinavit sibi sacrum, ut indiceretur festus colendus à Iudæis. Abulens. *in Genes.* 2. Pererius, Bonfrerius, Lorinus, Paul. Burgens. *Addit. ad Gen.* 2. Vatablus *Annot. in Gen.* 2. ויקדש benedixit, & sanctificavit diem septimum, hoc est, sanctum, solennem, & venerabilem haberi voluit. *Cœpit* autem sanctus & solennis haberi, data lege, non antea. Musculus, *loc. com. in* 4. *præcept.* Galatin. *d. Arc. cath. ver. lib.* 11. *ca.* 10. Author. *lib. Victor. c. Iud. p.* 2. *cap.* 15. Greg. Val. Azorius Fagundes.

b Hieron. *in Mat. cap.* 23. Quod de Scripturis authoritatem non habet, eadem facilitate reijcitur, quà probatur. *Iron. li.* 3. *c.* 12. Ostensiones quæ sunt in Scripturis non possunt ostendi, nisi ex ipsis Scripturis. *Orig. in Ex. Hom.* 13. Hoc divinare magis est quàm explicare, ubi quod dicitur, non de Scripturarum authoritate munitur. *Ambros. ep.* 64. *Quod nusquam legerim non astruo, nec verum arbitror.*

2 *It* is repugnant to the common sentence of the Doctors of the Church, that God Almighty, imposed upon *Adam* in the state of innocency, any other positive precepts, but one only of abstinence from the fruit of the tree of Knowledge: *And* from this circumstance, they aggravate *Adam's* offence; *Namely*, that he being charged with one only negative precept of obedience, which was so easie to be observed, became notwithstanding a transgressour [c].

3 *The* Law of the fourth Commandement, was not agreeable to the state of innocencie. *For* in that happy state there was no toilesome labour, for man or beast: *The earth required not the worke of laborious hands, for freely by* GOD's *blessing and command it brought forth fruit, so that man needed not bee weary in working* [d]. *Sweat* of face entred into the world after the fall, *Gen.* 3. 19. *And* before the fall, mans labour was matter of delight and pleasure: *Besides*, being a free-man, hee might intermit labour at any time, when himselfe pleased. *Neither* yet was there any necessitie of having one set day in every weeke, for performing religious offices: *For* as *Tertullian* [e] observeth, *Vivebat homo in Paradiso, fruens Deo, de proximo amicus*: Man lived in Paradise, in a fruition of GOD, and as a familiar friend. *Quamdiu in Conditoris sui obedientia perstitit, in suavissimo contemplationis Divinæ lecto requievit: Nullam in animo poterat sentire esuriem,*

&

[c] *Chrysost. in Gen. Hom.* 14. *& Hom.* 16. *Bern. de Circumcis. Ser.* 2. *Aug. de Civ. Dei. li* 14. *cap.* 12. Mandatum hoc de uno cibi genere non edendo, ubi aliorum copia, tam leve præceptū ad observandum, tam breve ad in memoria retinendum, *&c.*

[d] *Theoph. Antioch. ad Autolych. lib.* 2. Nec terra postulabat laboriosas hominū manus, nam sua sponte ex præcepto Dei proferebat fructus, ne homo operando lasaretur.

[e] *Tertul. de Patient. cap.* 5.

& omnem quæ ex carne nascitur ignorabat passionem[f]. *So long as he persisted in the obedience of his Maker, he enjoyed continuall rest, in the sweet bed of divine contemplation. He could feele no spirituall hunger, and he was ignorant of all fleshly and carnall passion.* Lastly, all *God's* creatures were as living bookes, to preach to man, the Majesty, and bounty of the Creator. *The* Law therefore of the fourth Commandement requiring cessation from toilesome labour, for man himselfe, *for beast, for Oxe and Asse*[g], for man-servant, and maid-servant, and for the stranger within the gates; could not be in force, or of any use in the state of innocency: *Because* in Paradise there were no servants, or bond-men[h], no persons or other creatures needing a weekly Sabbath, or day of rest from toilesome labour: neither was there any necessity of having a set day, for spirituall contemplation.

f Gregor. *M. lib. Psal. Pœnitential. prœm. in Psal.* 3.

g Anastas. *Sinait. Anag. cont. in Hexam. lib.* 7. Neque camelos, & asinos, & mulos, jussit Sabbatum agere.

h August. *de Civ. Dei, lib.* 19. *ca.* 15. Conditio servitutis jure intelligitur imposita peccatori: nullus natura in qua prius Deus hominem condidit, servus est hominis aut peccati.

Fourthly, The most Ancient Primitive Fathers affirme, that none of the Patriarchs, living before *Moses*, observed the Sabbath-day.

Iustin. Martyr[i]. *In the dayes of* Enoch, *people observed not Circumcision, or the Sabbath.*

Before Abraham *there was no use of Circumcision, nor before Moses, of keeping holy the Sabbath.*

Before Moses, *none of the Righteous observed the Sabbath: neither received they any Commandement to observe it.*

i *Tryph.* Neq; Circumcisionem, neq; Sabbatum observabant *Enochi* temporibus. Ante *Abraham* non fuit usus Circumcisionis, neque ante *Mosen* celebrationis Sabbati. *Ad ipsum* usque *Mosen*, nullus omninò justorũ servavit Sabbatum, & *ne præceptum* quidẽ servandi accepit.

Tertullian [k] Enoch, Noah, Melchisedech, Abel, &c. observed not the old Sabbath.

Melchisedech *God's High Priest, was elected to the office of Priesthood, being uncircumcised, and without Sabbatizing, or keeping holy the Sabbath:* And *from hence it appeareth that the observation of the Sabbath-day was temporary.*

Iren. [l] Abraham *beleeved* God, *and it was imputed to him for righteousnesse, before hee was circumcised, and without observation of the Sabb.*

This Father in the same place treating of Circumcision, and the Sabbath, saith as followeth: *Sed & reliqua omnis multitudo eorum, qui ante* Abraham *fuerant justi, & eorum Patriarcharum qui ante* Moſen *fuerunt, sine his quæ prædicta sunt, & sine lege* Moſis *justificabantur.* Likewise *the whole multitude of just men, which were before* Abraham, *and all the multitude of Patriarchs before* Moſes, *were justified without these things, of which wee spake before (Circumcision, and the Sabbath) and without* Moſe's *Law.*

Eusebius [m] Melchisedech *the servant of the most High* God, *&c. was neither circumcised in his body, neither was he taught at all what the Sabbath was:* And *in like manner blessed* Iob.

There *was no Circumcision of the body, nor observation of the Sabbath, among them (Patriarks) like as there is none among us.*

Damascen [n]. *Before* Moſe's *Law, and Scrip-*

k Tertul. *c. Iudaos. cap. 2. & 4. &c.* 6. Neq; Sabbatizantem Deus *Adam* instituit, &c. consequenter soboli ejus *Abel*, &c. *Noah* nō Sabbatizantem de diluvio liberavit. *Enoch* justissimū &nō circūcisū, nec Sabbatizantē, de hoc mūdo transtulit: *Melchisedech* summi Dei Sacerdos non Sabbatizans ad Sacerdotiū Dei allectus est.

l Iren. *lib. 4. ca.* 30. Ipse *Abraham* sine circumcisione, & sine observatione Sabbati, credidit Deo, & reputatum est ei ad justitiam. m Euseb. *Demonstrat. Evang. lib. 1. ca. 6. Melchisedech* servus dei altissimi &c. qui neque corpore erat circumcisus, neq; quid Sabbatum esset ullo modo edoctus &c. beatus Iob, &c. *Id. Hist. Eccles. lib. 1. cap. 4.* Neque certè ulla corporis circūcisio fuit illis (Patriarchis) neq; Sabbatorū observatio, quia neq; nobis, &c.

n Damasc. *de Fid. Orth. lib. 4. cap. 24.* Quando non erat lex, neque Scriptura divinitùs inspirata, neq; Sabbatum Deo sacrabatur. At quando Scriptura divinitùs inspirata per *Moſen* data est, sacratum est Deo Sabbatum, ut circa Scripturæ meditationem in eo exercitarentur, &c.

ture

ture given by Divine inspiration, the Sabbath was not consecrated unto God. *But when the Scripture, divinely inspired, was given by* Moses, *the Sabbath was made sacred to* God, *and that people might be exercised in Meditation of Scripture.*

Now *from the Premisses,* our Reader may well observe, that it is a question Problematicall and dubious, whether the observation of the Sabbath was imposed upon *Adam,* and his posterity in Paradise? For there are no commanding or imperative words, nor any sentence declaring, or signifying a Precept, in the Text of *Genesis* the second: *And* many learned Authors, ancient and moderne, both Pontificians, and men of note and quality in the reformed Churches, are of diverse opinions touching this question.

Alexander de Hales o, a famous and Ancient Schoole-man, saith: *Etsi ante legem esset inspirata observantia Sabbati secundum rationem honesti, hoc est dignè fieri; non tamen secundum rationem præcepti, hoc est debitè fieri: sed hoc modo proponitur in lege.* Although it was inspired before *Mose*'s Law, that the observance of the Sabbath was agreeable to honesty, and was worthy to be done: yet it was not delivered by way of Precept, or as a thing to be done of duty: but it was thus propounded in the Law.

o *Al. Hal. part.* 3. *quæst.* 32. *membr.* 3. *art.* 1.

Franciscus de Petigian. p, a *Scotist,* saith, that the more common opinion of Divines is, that the observation of the Sabbath was not commanded before *Mose*'s time.

p Fra. Petig. *Commentar. Scholast. in* 2. *cap. Gen. p.* 265.

Many Divines alſo of our profeſſion affirme the ſame: *Muſculus* in his Common places [q]: *Gomarus* in two ſeverall Treatiſes [r], written of that argument. *The* Profeſſours of *Leiden* [ſ], make it doubtfull, whether the Patriarkes before the Law obſerved the Sabbath or not: and that it may be, the inſtitution of it began, *Exod.* 16. 5. and not before.

q Muſculus *in* 4. *mandat.*
r Gomar. *inveſtig. Orig. Sabb.* Id. *Defenſ. ſentent. Sabb.*
ſ Synopſis *purior. Theol. Diſp.* 21. a. 14.

Being therefore a matter doubtfull and uncertaine, whether the Sabbath of the fourth Commandement had his beginning in the ſecond of *Geneſis*: It is repugnant both to the rule of good reaſon, and of ſound Divinity, to ground the neceſſary and perpetuall obſervation of this day, upon ſuch a dubious and controverted principle.

Laſtly, if it could be clearely and effectually proved, that the Law of the Seventh day Sabbath was given to *Adam* in Paradiſe, before his fall, or out of Paradiſe, after his fall: *And* likewiſe, if it were certaine, that the Holy Patriarkes, *Abel, Enoch, Noe, Abraham*, &c. obſerved the ſame: *This* affordeth not ſufficient demonſtration, that the Law of the fourth Commandement concerning the Seventh day Sabbath, is ſimply and perpetually Morall, or a precept, or a neceſſary concluſion of the Law of Nature. *For* ſuppoſing Divine inſtitution in Paradiſe, or out of Paradiſe, and likewiſe a continued obſervation by the Patriarkes: *This* can reach no higher, than to make it a Divine poſitive Law, neceſſary to be obeyed, during the

the time GOD Himselfe appointed.

In *Paradise* there was a positive Law, concerning the Tree of Knowledge; Therefore, the imposition of positive Lawes, was not repugnant to the state of man in Paradise.

After the fall of man, the Holy Patriarkes received positive precepts, concerning abstinence from the bloud of beasts: concerning the difference of cleane and uncleane beasts: Concerning sacrifices, &c. *For* the *Patriarkes* observed not these ordinances by chance-medly, neither did they forge or invent them by their owne imagination, or by their owne naturall and humane wisedome: But they being *Holy Prophets, (Epist. Iud. ver. 14. Gen. 9. 25, 26. Gen. 20. 7. & 27. 27. & 49. per totum)* they received the Law of Sacrifices, and other positive Lawes by Revelation, by Oracle, and by Divine Inspiration.

If therefore it could be proved, that the Patriarkes living before the Law observed the Sabbath: they observed the same, onely as a Divine positive Law, to wit, in such wise as they kept the law of abstinence from bloud, and the law of burnt sacrifices[t]. Reade before *pag. 34.* where I have made cleare demonstration, that the Law of the old Sabbath was a positive law.

[t] *Zanch. in 4. Præcept. cap. 19.* Quod aiunt patres ante legem sanctificasse diem septimum, quanquam hoc non facilè & apertè demonstrari potest ex sacris literis: ego tamen non contradixerim. *Sed* quod inferunt, esse igitur naturale; ita ut etiam ad nos pertineat, tam facilè sequitur, ac si dicas: *patres* ante legem offerebant animalia: item Circumcidebantur, ergo utrunque est naturale, & à nobis præstari debet.

T.B. If

T. B. If the ground whereon *Moses* ſtood, became holy ground, becauſe of GOD's preſence there: what ſhall hinder it, but that in like ſort the Day wherin GOD Himſelfe reſted, ſhould forthwith become an Holy-day?

Anſw. The ground whereon *Moſes* ſtood *Exodus* 3. 5. was at that preſent time an holy place, becauſe of the Divine apparition of the Angell, who repreſented the perſon of GOD Himſelfe: [a] And becauſe the Holy Angell declared, that the ſame ſhould be ſo eſteemed. *But* this holineſſe, was only temporary, and continued no longer, that untill the viſion and Oracle of that preſent time was ended: *and* then afterwards [b] at the giving of the Law, it was ſanctified againe, *Exod.* 19. 23.

In like manner, the ſeventh Day of every Weeke was holy in the time of the Law, and for the whole time it pleaſed *God* to have it ſo: *but* it is impoſſible to prove, by the former compariſon, that the ſeventh Day muſt be a perpetuall Holy-day, unleſſe it be firſt proved that the Law of the Old Sabbath is eternall. *For* if it be only a precept poſitive, then it can oblige no other people than thoſe to whom it was revealed, nor for any longer time, than the Lawgiver hath appointed.

T. B.

a Aug. *in Exod. q.* 3. Clamavit ad eum Dominus de Rubo: Dominus in Angelo, an Dominus Angelus, ille qui dictus eſt, magni concilii Angelus, & intelligitur Chriſtus.

b Abulenſ. *in Ex. q.* 3. Terra in ſe ſancta non eſt, ſed ſancta dicitur, quia Deus ibi apparuit, & legem ibi poſtea dedit.

T. B. *His grand Objection out of* Exod. 20. Deut. 5. *&c.*

The Precept of the Sabbath, was delivered in Mount *Sinai*, with the other nine Commandements. It was uttered and pronounced by GODS owne and immediate voice, with the ſame Majeſty, terror, and all circumſtances of the other nine: to wit with thundring, lightning, ſound of the Trumpet, fire, and ſmoke, earthquake, *Exod.* 19.16, 18. and in the Common audience of all the people.

The ſame was written and engraved in ſtone, in the firſt Table, with the finger of GOD.

By the Commandement of GOD, it was afterwards placed within the Arke of the Covenant aſwell as the other nine.

The generall preface or proeme of the

tenne Commandements, was prefixed, and had the same reference to this precept, which it had to all the rest.

Therefore, if the other nine Commandements for these reasons, are simply and eternally morall, the 4th Commandement concerning the Sabbath, must likewise be so.

Answ. If this argument have any weight, it concludeth for the Saturday Sabbath; *and* not for the Sunday, or Lord's Day. It maketh some noise in a popular auditory, but being examined, it hath no more strength, than a broken reed. *For* the antecedent or leading part, namely, that God himselfe immediately uttered the Tenne Commandements, is dubious, and controverted, *and* the inference likewise is not necessary.

1 *The* antecedent is dubious for this reason: many texts of holy Scripture, and many profound Doctors affirme; *That* the Lord himselfe did not utter and pronounce the ten Commandements with his own voice, but by the ministeriall voice of his Angell.

Acts 7. 38. *This is he that was in the congregation in the wildernesse with the Angell, which spake to him in Mount* Sinai, *and with our Fathers.*

Acts 7. 53. *Which have received the Law, by the*

the Ordinance of Angels, and have not kept it.

Gal. 3. 19. *Wherefore then ſerveth the Law? it was added becauſe of tranſgreſſions, till the ſeed ſhould come, to whom the Promiſe was made, and it was ordained by Angels in the hand of a Mediator.*

Heb. 2. 2. *If the word ſpoken by Angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward,* &c.

Iohn 5. 37. *The Father himſelfe which ſent me, hath borne witneſſe of me: you have neither heard his voice at any time, nor ſeene his ſhape.*

Now whereas in many places of the Law it is ſaid; that GOD Himſelfe uttered the words of the Decalogue with his owne voice, *Exod.* 20. 19. *Deut.* 5. 22. *This* proveth not, that *God* Almighty pronounced them immediately, for wee finde in holy Scripture, that when Holy Angels, or Prophets, were the immediate perſons which uttered and delivered the vocall and externall ſound of words, the LORD Himſelfe is reported to have ſpoken unto men. [a] *Gen.* 18. 2, 13. *Exod.* 3. 2. 6. 7.

Saint *Auguſtine* [b] is reſolute, that Almighty GOD Himſelfe, in the time of the Old Teſtament, did not ſpeake to the *Iewes* and *Iſraelites*, with his owne immediate voice, but onely by his Angels, and by his Prophets.

And when the Heretike objected, *Cur ergo ſcriptum eſt, dixit Deus, & non dixit Angelus?* his anſwer was, *Quia tum verba judicis præco pro-*

a Aquinas 1. 2. *q.* 98. *art.* 3. *Apoſtolus. Heb.* 2. Probat eminentiam novæ legis ad veterem, quia in novo Teſtamento locutus eſt Deus nobis in filio ſuo, in vetere autem Teſtamento, eſt ſermo factus per Angelos. *Rabbi Moſes.* מורה נבוכים *p.* 1 *ca.* 27. Nihil novi eſt in libris Prophetarum, ut narrentur verba illa, quæ Angelus nomine Dei loquitur, ac ſi Deus ipſe proferret.

b Auguſt. *c. Adamant. manich. c.* 9. *d. Trin. l.* 2. *c.* 13. *& li.* 3 *ca.* 11. *In Exod. quæſt.* 3. *& q.* 144. *In Ioan. tr.* 31.

nunciat, non ſcribitur in geſtis, ille præco dixit, ſed ille judex qui imperavit ut diceret. Wherefore then was it written, *God* ſpake, and not rather an Angell ſpake: becauſe when in the place of judicature, the Cryer pronounceth the decree, and ſentence of the Iudge, it is not recorded in the Acts, or Court Roles, the Cryer delivered this ſentence and decree, but the Iudge who commanded the Cryer to proclaime it.

And againe in the ſame paſſage: *Sicut verbum Dei eſt in Propheta, & recte dicitur, dixit Dominus, quia verbum Dei quod eſt Chriſtus in Propheta loquitur veritatem, ſic & in Angelo ipſe loquitur, quando veritatem Angelus annunciat: Et recte dicitur, Deus dixit, & Deus apparuit, cum illud dicatur ex perſona inhabitantis Dei, illud ex perſona ſervientis creaturæ.* Even as by reaſon the Word of *God* is in the Prophet, it is truely ſaid, the LORD ſpeaketh, becauſe the Word of GOD CHRIST, ſpeaketh verity in the Prophet: and likewiſe when an Angell annunciates truth, it is rightly ſaid, the Lord ſpeaketh, or the Lord appeareth: becauſe the one of theſe is ſpoken in reſpect of the Divine Perſon, who inhabited in the Angell: and the other is ſpoken, in reſpect of the perſon of the Creature, who for the Preſent was GODS Miniſter and Embaſſadour. To the ſame purpoſe ſpeake S^t. *Hierom*, [a] *Dionyſius Areopagita*, [b]

a Hierom *in.* *Gal.* 3. Quod ait Apoſtolus, lex per Angelos data eſt, hoc vult intelligi, quod in omni vetere teſtamento, ubi Angelus primum viſus refertur, & poſt ea quaſi deus loquens inducitur, mediator loquebatur, qui dicit, ego ſum Deus *Abraham*, &c.

b Dionyſ. *Areop. Hierarch. c.* 4. Angelicũ nomen meruerunt, quia primum à Deo illuminantur & per ipſos nobis noſtræ revelationes tranſmittuntur. Sic igitur lex, ut Divinus ſermo teſtatur, per Angelos nobis data eſt. *S. Maximus Scholia in hunc locum.* Primam legem per Angelos datam eſſe ſanctus Stephanus teſtatur.

Gregory

Gregory the Great, c, &c. *But* if it shall be granted that *God* Himselfe, *Immediatione virtutis, & immediatione suppositi*, not only by his suggestion, but also immediately in his owne person, uttered and proclaimed all the words of the Decalogue, and consequently all the words of the fourth Commandement: This will not confirme that Precept to have beene simply Morall. *For* what sufficient reason can be rendred, why *God* Himselfe may not deliver a positive Precept by his immediate voice, as well as a Precept simply morall? God Almighty spake to *Abraham nine severall times* in the booke of *Genesis*. Hee spake likewise frequently to *Moses*: and to *Iob*, and to his three friends, *Iob* 38. 1. & 42. 7. and to *Elias*, 1 *Kings* 19. 9, 10, and to *David*, 1 *Sam.* 23. 12. & 30. 8, 10.

At the delivery of the Leviticall and Iudiciall Lawes, the Lord Himselfe spake to *Moses*, d פנים אל פנים *face to face, as a man useth to speake to his friend*, Exod. 33. 11. and פה אל פה *mouth to mouth*, *Num* 12. 8. *Deut.* 5. 31. *Stand thou here with me, and I will tell thee all the Commandements, and the Ordinances and the Lawes which thou shalt teach them*, Exod. 20, 21, 22.

But this immediate and personall speaking of *God* Almighty to *Abraham*, *Iob*, *Moses*, &c. made not all his precepts, and dictates, delivered in this manner, simply and eternally morall: for some of them were personall, *Genesis* 17. 1. and many of them were ceremoniall, and judiciall.

c Greg. *in moral. Praef. ca.* 1. Angelus qui Mosi apparuisse describitur, modo Angelus, modo Dominus memoratur. Angelus videlicet, propter hoc, quod exterius loquendo serviebat: Dominus autem dicitur, quia interius præsidens, loquendi efficaciã ministrabat. Cum ergo loquens ab interiori regitur, & per obsequiũ Angelus, & per inspiratione Dominus nominatur. *Id. mor. B.* 28. *c.* 2. Duobus modis divina locutio distinguitur, aut per semetipsum Dominus loquitur, aut per Angelicam creaturam ejus ad nos verba formantur. Sed cum per semetipsũ loquitur, sola nobis vis internæ inspirationis apperitur, & de verbo ejus, sine verbis & syllabis cor docetur.

d Tert. *d. jejunio. ca.* 6. Vidit oculis (*Moses*) Dei gloriam, & audivit auribus Dei vocem.

2 If the Lords immediate or vocall pronouncing the Law of the fourth Commandement, proveth it not to be simply and perpetually morall: *then* the writing, and ingraving thereof, with the finger of *God* in a Table of stone: *and* the placing of it in the Arke of the Covenant, *are* not sufficient to prove it to bee such.

For these were onely circumstantiall accidents, which made no alteration of the internall, and naturall forme or quality of the materiall object of this Commandement: and *Aarons* rod, and the Pot of *Manna*, were placed in the Arke of Testimony[a], aswell as the Law of the fourth Commandement, *Heb.* 9. 4. The Booke of *Deuteronomy* also, not being totally morall, was placed in the side of the *Arke of the Covenant*, Deut. 31. 26.

a Aug. *in Exod. q.* 105. In arca jussa sunt poni, Lex, & Manna, & Virga *Aaron*. Origen. *in Iosh. Hom.* 1. Arcam Testam. Domini, in qua Lex, & divinæ literæ servantur.

H. B. Dialog. manuscript.) writing the ten Commandements in stone, was a note of their perpetuity, *Iob* 19. 24. *O that my words were now written, O that they were written even in a Book, and graven with an Iron Pen in Lead, or in stone for ever!*

Answ.

Answ. Writing the tenne Commandements in stone, was a figure and represent of hardnesse of heart in the Israelites, 2 Cor. 3. 14. Ezech. 11. 19. & 36. 26. and not of the perpetuall obligation of the fourth Commandement. For *Iosh-ua, wrote upon stones, a rehearsall of the Law of* Moses, *in the presence of the Children of* Israel, *Iosh.* 8. 32. But a great part of *Moses* Law was Positive, and legally ceremoniall.

3 The Proeme *of the Decalogue*, confirmeth not the naturall and perpetuall morality of the fourth Commandement. For besides, that this Proeme had speciall relation to the Children of *Israel*, whom *God* delivered out of Egyptian bondage, and was used as a speciall motive, to that stiffe necked Nation, to perswade them to obedience: *Wee* reade in *Deuteronomie* the same motive used by *Moses*, to perswade the *Israelites* to observe the whole Law, both morall, and ceremoniall and judiciall, *Deut.* 6. 20. *When thy Sonne shall aske thee in time to come*, what *meane these Testimonies and Ordinances, and Lawes, which the Lord our God hath commanded you.* 21. *Then thou shalt say unto thy sonne, we were* Pharaohs *bondmen in* Ægypt, *but the* Lord *brought us out of* Ægypt *with a mighty hand.* 22. *And the Lord shewed signes and wonders, great and evill, upon* Ægypt, *and upon* Pharaoh, *&c.* 24. *Therefore the Lord hath commanded us to doe all these Ordinances*, &c.

T. B.

T. B. *At a private Conference argued in manner following.*

It is found in Scripture that God Himselfe wrote some *Lawes*, and *Moses* wrote other. But *Moses* wrote such *Lawes* as were temporary, and therefore abolished under the Gospell. And GOD Himselfe wrote not in Tables of stone any Temporary *Law*, but every one of the *Lawes* written by him were eternall.

Now the *Law* of the Sabbath, was one of GODS *Lawes* written in the very heart of the Decalogue, with his finger.

Therefore this *Law* of the Sabbath was simply and eternally morall.

Answ.

Answ. GOD's writing of some Lawes, and *Moses's* writing of other Lawes, made not a formall difference betwixt all the Lawes which were written according to this diverse manner. *For* many Lawes written by *Moses* in the Decalogue, were properly and perpetually morall, *Deut.* 15. 7, 8. *If any of thy brethren with thee bee poore,* &c. *Thou shalt open thy hand unto him, and shalt lend him sufficient for his need.* Leviticus 19. 17. *Thou shalt not hate thy Brother in thine heart, but thou shalt plainely rebuke thy neighbour, and suffer him not to sinne,* Deut. 10. 19. *Love yee the stranger,* &c. Levit. 19. 14. *Thou shalt not put a stumbling-block before the blinde.*

2 Concerning *God's* own writing of Lawes, there can no sufficient reason bee rendred: wherefore a temporary Precept may not as well be written with his finger, as delivered by his internall inspiration.

3 *God's* writing, was his forming and creating, by his power, the externall characters, letters, *&c.* of the ten Commandements. But it appeareth by the example of *Ionas's* Gourd. *C.* 4. 6. and by many other instances, that all things immediately formed, and created by *God*, are not eternall.

4 If *God's* immediate speaking and writing argueth precepts thus spoken and written, to be perpetually morall: *Then* his not writing of Precepts, argueth them to bee temporary. *For* proper signes and affections conclude both

affirmatively, and alſo negatively. *For* example: *Micaiah* the ſonne of *Imlah*, was a true Prophet, becauſe he was inſpired by *God*. But *Zidkiah the ſonne of Chenaanah*, was not a true Prophet, becauſe hee was not inſpired by *God*, 1 *Kings* 22. *Aaron and his Sonnes were Prieſts of the* LORD, becauſe they were called and anoïnted according to the Law and commandement of GOD: but *Korah, Dathan*, &c. were not the LORD's Prieſts, for they received no ſuch calling and unction.

In like manner, if the LORD's immediate ſpeaking, uttering, and writing, doth conclude by a neceſſary inference, that all Precepts uttered and written in this manner, are ſimply and perpetually morall: *Then* on the contrary, all Precepts wanting this, are meerely temporary. *But* the falſity hereof is evident, by many inſtances: namely, *Be not drunken with wine, wherein is exceſſe:* Let *not the Sun goe downe upon your wrath.* Be *not forgetfull to lodge ſtrangers.* Forgive *one another your treſpaſſes.* Let *no corrupt communication proceed out of your mouths, but that which is good, to the uſe of edifying*, Mat. 10. 16. *Be ye wiſe as Serpents, and ſimple as Doves*, Ib. 12. 36. *Of every idle word that men ſpeake, they ſhall give an account, at the Day of Iudgement.*

Now although theſe, and many other ſuch like Commandements, were not immediately pronounced, by *God* Almighty, nor written with his finger in Tables of ſtone; *They* are notwithſtanding ſimply and eternally morall.

And

And from hence it is evident, that the *Lord's* immediate writing, *&c.* is not an inſeparable property, of Precepts purely and perpetually morall: *But* notwithſtanding this, they may be poſitive and temporary.

T.B. *His Objection out of* Matth. Chap. 5. Verſe 17. *&c.*

Matthew 5. 17. Thinke not that I am come to deſtroy the Law or the Prophets: I am not come to deſtroy them, but to fulfill them.

18 *For* verily I ſay unto you, till heaven and earth paſſe, one jot or title ſhall in no wiſe paſſe from the Law, till all be fulfilled.

19. *Whoſoever* therefore ſhall breake one of theſe leaſt Commandements, and teach men ſo, he ſhall be called the leaſt in the Kingdome of GOD: *But* whoſoever ſhal obſerve and teach them, the ſame ſhall be called great in the kingdome of GOD.

By *the Law here,* CHRIST *underſtandeth the Morall Law: for the ſame is it He*

expoundeth, in the verses of the Chapter following. And *sure I am, the Sabbath-day is not lesse, than one of the jots and titles of the Law*, pag. 118.

I cannot devise what should be more plaine and pregnant, for the maintenance of this ordinance of *God's* Morall Sabbath, than this Text, *pag.* 451.

CHRIST *in this Text ratifieth the whole Decalogue, and every jot and title thereof, and He teacheth that the same shall continue for ever, or untill the World be destroyed.*

The fourth Commandement therfore, and every branch thereof, being one of the Precepts of the Decalogue, is totally and eternally Morall.

John Sprint. d. Sab. pag. 13. The fourth Commãdement of sanctifying one day in seven, is not ceremoniall, but morall and perpetuall, which Christ destroyed not, Matth. 5. 17.

R. C. *Of the Sabbath, pag.* 63. *In* this Scripture, three things are considerable: First what is meant by these Commandements; *And* Interpreters deliver, they are the ten Commandements: *Secondly,*

G. W. d. Sab. p. 18. Whereas some say, so much of the morall Law shall stand as Christ hath re-established in the Gospell, therein they grant that the Sabbath shall remaine. For Christ hath established the whole Law; yea, and hath warranted every jot and title of it, to be as durable as the Heavens. And therefore unlesse wee can turne Heaven and earth upside downe, let us beware to take one jot or title from the Law of God.

by

by the least Commandement, is meant any one of the ten, which should be slighted or disesteemed. *Thirdly*, this speech was not confined to our *Saviour*'s naturall life only, but it is to be extended to all succeeding ages, and future times.

Answer *to the grand Objection out of* Matth. 5. 17, &c.

The subject of our *Saviour*'s Doctrine, *Mat.* 5. 17, 18. is not the Decalogue only, but the whole Law of GOD contained in the *Pentateuch*, and also the whole doctrine and the predictions of the holy Prophets, who lived before *Christ*.

1 *The* words of the Text are, *I am not come to destroy the Law and the Prophets. But* the Law and the Prophets are of larger extent, and containe more than the Decalogue, Matth. 11. 13. *All the Prophets and the Law propheſied untill Iohn*, Luke 24. 44. *All things must bee fulfilled which were written in the Law of Moſes, and in the Prophets*, Luk. 16. 16. *The Law and the Prophets endured untill* Iohn 17. Now *it is more easie that heaven and earth should passe away, than one title of the Law should faile.*

Secondly, The whole Law and Doctrine which our *Saviour* came to fulfill, and not to deſtroy, is the ſubject of his ſpeech, *Mat.* 5. 17. *But* our *Saviour* came to fulfill the whole Law of the *Pentateuch*, and all things prophefied, and fore-told by the Prophets. *And* although He diſannulled the old poſitive law, in reſpect of obſervation, in the time of the Goſpell: *Yet* Hee eſtabliſhed and confirmed the lawfull uſe thereof in the Chriſtian Church: and the obedience of all ſuch ſpirituall and Evangelicall duties, as were ſignified and prefigured by the Rites, and Ceremonies of that Law[a]. 1 *Cor.* 5. 8. *Rom.* 2. 29.

Thirdly, All the Commandements ſpecified by CHRIST, *Matth.* 5. were not delivered by GOD Himſelfe in Mount *Sina*, *Exod.* 20. *For* verſe 39. it is thus written: I ſay *unto you, reſiſt not evill: but whoſoever ſhall ſmite thee on thy right cheeke, turne to him the other alſo: And if any man will ſue thee at the Law, and take away thy coat, let him have thy cloake alſo: And whoſoever will compell thee to goe a mile, goe with him twaine. Give to him that asketh, and from him that would borrow of thee, turne not away.* Love *your enemies, bleſſe them that curſe you, doe good to them that hate you, and pray for them which hurt you, and perſecute you.*

a Auguſt. *c. Fauſt. Manic. li.* 18. *c.* 6. Sive Circumciſio, ſive Sabbatum, *&c.* figuræ noſtræ & Prophetiæ erant, quas Chriſtus non ſolvere, ſed adimplere venit, cum ea quæ hiis præuunciabantur implevit. *Idem Serm. Dom. in Mont. lib.* 1. *cap.* 8. Quod ait, jota unũ aut apex unus, non tranſibit à lege, nihil aliud poteſt intelligi, niſi vehemens expreſſio perfectionis, quæ per literas ſingulas demonſtrata eſt: inter quas literas jota minor eſt cæteris, quia uno ductu fit: apex autem eſt etiam ipſius, aliqua in ſumma particula. Quibus verbis oſtendit, in lege ad effectum minima quæq; perduci. *d. util. Cred. cap.* 3. Evacuatur in Chriſto, non vetus Teſtamentum, ſed velamen ejus. Ambr. *Epiſt.* 76. Plena menſura in Evangelio eſt: ſemi-plena in lege, cujus plenitudo eſt novum Teſtamentum, Siquidem ipſe Dominus ait: non veni legem ſolvere ſed implere.

Fourthly,

Fourthly, The verbe καταλύσω, Matth. 5. 17. *I am not come to destroy the Law*, &c. signifieth in holy Scripture, to annihilate, to demolish or pull downe, and to make frustrate.

Mat. 24. 2. *There shall not one stone be left upon another, which shall not be demolished*, ὃς οὐ μὴ καταλυθήσεται.

Esdr. 5. 12. *The King of Babylon destroyed, demolished this house*, κατέλυσε.

Acts 5. 38. *If this counsell or this worke be of men*, καταλυθήσεται, *it will be frustrate, and come to nothing*: But if it bee of *God, you cannot* καταλῦσαι αὐτούς, *destroy it or bring it to nothing*. Now this being the signification of the word καταλῦσαι, to destroy, it is inconsequent to argue, *That* becaufe our *Saviour* came not to destroy the Law and the Prophets, or any iot or title thereof, by annihilation, or making them frustrate, or of no use in the Christian Church: *Therfore* He maintained the Morall obedience, and observation of every part and precept thereof[a]. *For* after Hee had fulfilled the whole Law, and Prophets by his owne personall obedience: *And* performed likewise all things, which were foretold and written of him, in the Law and the Prophets[b]: *He* freed and delivered the Christian Church, from the externall observation and obedience of all such legall precepts, as were not simply, and formally Morall: *Nevertheless*, Hee maintained the

a *Suar. d. leg. li. 9. cap.* 11. Non solvere, non est abrogare, sed non transgredi. *Tollere* legem post impletũ tempus, pro quo fuit lata, non est transgressio, nec injuria legis, cum sit voluntas legislatoris, imo illud ipsum est implere legem.

b *August. c. Faust. Manich. li. 19. c.* 8. Quod in Prophetis sive apertè, sive per figuras vel locutionum vel actionum promittebatur, ab illo impletum est, qui non venit solvere legem, sed implere.

honour

honour of the old Law[c]: and of the Doctrine contained therein; also, Hee inspired his Apostles to teach his Church the true sense and understanding, and to declare the right end, and use of that Law: and he maintained the reading and expounding of the Law and the Prophets: *And by* his Divine providence, he preserved the Scriptures of the Old Testament, and every jot and title thereof from being lost or destroyed, by tyranny of Persecutors, fraud of Hereticks, or by negligence of prophane persons.

Lastly, Our Sabbatizers must first of all make remonstrance, *That* the fourth Commandement of the Decalogue is simply and formally Morall: *Before* they presume to affirme, that the same is a part, jot or title of that eternall Law which CHRIST commandeth to bee observed in the Christian Church, to the worlds end, *Matth.* 5. 19.

c *Theoph. in Mat.* 5. 17. Quoniam ipse novas leges introducturus erat, ne putaretur quòd Deo adversarius esset, dixit, quod non destruat legem, sed implevit, πῶς δὲ ἐπλήρωσε; quia perfecit omnia quæ prædixerunt Prophetæ: & omnia mandata legis implevit, quia peccatum non fecit, καὶ ἀνεπλήρωσεν. Quæcunq; enim illa adumbravit, hic perfectè depinxit: sicut pictor non corrumpit lineamenta prima, sed magis illustrat & implet.

T. B.

T. B. *His Argument from the example, or practice of Christ and the Apostles.*

T. B. *Our Saviour* Himselfe during His abode in this world, constantly observed the Sabbath day, to wit, the seventh day of every weeke, the Old Sabbath day. So likewise the Holy Apostles both before, and after the Resurrection of CHRIST, observed the very same day: *Acts* 13.14,44. *& chap.* 16.13. *& chap.* 18.4. *And* they did this constantly, *Act.* 17. 2. *Paul*, as his custome was, κατὰ εἰωθὸς, went in unto them three Sabbath-dayes, and disputed with them by the Scriptures.

D. B. *Of the Sabbath. pag.* 23, 24. *Our* Saviour CHRIST and all His Apostles established the Sabbath by their practise. For they upon the Sabbath ordinarily enter into the Synagogue of the *Iewes*, and Preach unto the people, doing such things on those dayes as appertaine to the sanctifying them according to the

Ioh. Sprint *d. Sab. pag.* 21. *As the Apostles Constitutions, which are called Commandements of the Lord*, Act. 15 28. *must needs tye the Conscience: So their very practise and example in matter Religious, morall, ministeriall, directly tending to God's Publike worship, and solemne Service, doth tye the Conscience.*

Commandement. And this they did, not once or twice, but continually and ordinarily, shewing the ordinary continuance of the Sabbath, and the sanctifying it.

Answ. The Reader may observe by this latter passage of *D. B.* out of what armory *T. B.* borrowed his weapons to fight against the Church, for the setting up of the seventh day Sabbath. *For* if the practice of Christ *Himselfe* whiles he was under the Law, and of the Apostles before our Saviour's Passion, and for some space of time after his Resurrection, shall be a perpetuall morall rule obliging all succeeding Ages to the observation of the Sabbath of the fourth *Commandement*. Then it cannot bee denyed, but that the Christian Church stands bound, to keepe holy the same Sabbath which *Christ* observed.

But passing by this grosse Paradox, my answer is:

1 *That* our Saviour in his own Person, during the time of his Humiliation, duely observed the Sabbath of the fourth Commandement, and all other legall rites and observances, because *he was under the Law, Gal. 4. 4. He was circumcised, Luk. 2. 21. He went up to the Passeover, and to other legall Festivalls, Mat. 26. 17. John 2. 23. & Chap. 5. 1. & Chap. 7. 37. He sent the Lepers to the Priest to offer for their cleansing,*

ſing, as Moſes *had commanded, Luk.*5.14. and therefore *D. B.* might from our *Saviour's* example, aſwell have concluded for the obſervation of all legall feſtivalls, and the whole Law of *Moſes*, as for the ſeventh day Sabbath of the fourth *Commandement*.

Beſides it is obſerved by the Fathers, [a] and it appeareth by many ſpeeches and actions of Chriſt, that hee eſteemed not the Law of the Sabbath, to be an eternall Law: *or* of the ſame quality with the other Precepts of the Decalogue: *For* it is ſimply and univerſally unlawfull, to tranſgreſſe, or to commit any thing repugnant to the three firſt precepts, or to the ſix latter, Namely, to worſhip any other *Gods*, or to uſe GOD's Name irreverently, or to ſet up Idols, or to commit adultery, or to beate falſe-witneſſe, *&c.*

But on the contrary, our Saviour's Doctrine, and his practiſe teacheth, that it was in many caſes and upon ſundry occaſions lawfull to performe ſervile and ſecular workes, and to doe things repugnant to the letter of the Law of the 4th *Command. Iohn* 5.9,10. *Mat.*12.1,2,3. 5. *Mark.*2.23. *Iohn* 7.27. And from hence the Fathers inferre this obſervation: That *Chriſt* by his words concerning the Sabbath, and by many of his actions upon that day, *did ſignifie and foretell the ceſſation and expiration of the Sabbaticall Law, in the time of grace.* [b]

a Chryſ. *in Matth. Hom.* 40. Sabbatũ ſæpè ſolutum fuerat, imò verò & in circumciſione & in aliis compluribus ſemper ſolvitur, & in Hiericho hoc eſſe factum licet conſpicere. *Matth.*12.7. If ye had knowne, what this meaneth, I will have mercy & not ſacrifice, yee would not have condemned the guiltleſſe. *Here Chriſt* likeneth the obſervation of the Sabbath to the offering of Sacrifices: he blameth the Phariſees, becauſe when GOD would have mercy before ſacrifice, they preferred keeping the Sabb. being of like quality with ſacrifice, before mercy.

b Epiphan. *Hæreſ.* 30. Apoſtoli ex ejus convictu diſciplinaque, abrogatã eſſe Sabbati legem haud ignorabant. Tertul. *c. Marc. l.* 4. *c.* 12 Per Ieſum (Nave, qui typus Chriſti) tunc quoque concuſſum eſt Sabbatum.

Concerning the Apostles *observing the* Sabbath.

The holy Apostles after the Resurrection and Ascension of CHRIST, preached the Gospell in Synagogues upon the Sabbath dayes: not to signifie the perpetuall morality of the seventh day Sabbath; but to the end that they complying with *Iewes* and *Proselytes*, in this observance might obtaine familiar accesse, and gain opportunitie to instruct them in the Christian *Faith*, and by little and little, to teach them the cessation of the Old Law. *Neither* did they deale thus in the matter of the *Sabbath* onely, *but* for a time they condescended unto them, in the use of some other legall observances. c *For* Saint *Paul* himselfe, who was most

c Clem. Alexand. *strom. l. 7. c. 5.* Ecce *Timotheü* præclarus circumcidit Apostolus, cũ vociferaretur & scriberet, circũcisionem manu factam nihil prodesse, sed ne repentè & acervatim à lege avellens, ad eam quæ est ex fide circumcisionem cordis, reluctantes eos qui audiebant Iudæos abrumperet, se Iudæis accõmodans factus est Iudæus, ut omnes lucrifaceret.

Chrys. *ser. de virg.* Expectavit dum fides prius hæreret in animis, veritus ne si citiùs quàm rei tempus aut maturitas veniisset, ad zizaniæ fibras evellendas accessisset, salutaris disciplinæ semina, unà cum radicibus extirparet. Tert. *d. præscript. ca.* 24. Adeo pro temporibus, & causis & personis, quædam reprehendebant, in quæ & ipsi æquè pro temporibus, & personis, & causis committebant. Quemadmodum si & *Petrus* reprehenderet *Paulum*, quod prohibens Circumcisionem, circumcidit ipse *Timotheum*. Chrys. *serm.* 63. Cur in Pentecost. *Act. Apost. pag.* 946. Atque ut intelligas eos idcircò tempora observare, non ut se observationis necessitati subijciant, sed quod imbecillioribus sese accommodare conentur, audi quid dicat *Paulus*: Dies observatis & Menses, &c. *Iam verò* si videamus eum qui Dies & Menses, &c. observare vetat, hæc observare, quid quæso dicemus? Num eum sibi repugnare, &c. Absit: sed eum, quod vellet eorum tollere imbecillitatem, à quibus tempora observabantur, illis sese per observationem istam attemperare. *Ita* quoque faciunt Medici, porrectos ægris cibos priùs degustant, quamvis ipsi minimè cibis indigeant, sed illorum stuideant infirmitati mederi. *Ita* quoque *Paulus* egit, cum observatione temporum nihil egeret, tempora observavit, ut eos qui observabant, illa observandi imbecillitate liberaret, *Hieron.* in Gal. 5.

adverse

adverse to legall ceremonies, saith in manner following: *Vnto the Iewes I became as a Iew, that I might winne the Iewes: to them that are under the Law, as though I were under the Law, that I may winne them that are under the Law,* 1 Cor. 9. 20.

Saint *Augustine* renders another reason, for which the Apostles observed some *legall rites*, and *ceremonies* for a time. Namely, to signifie the difference betwixt *legall rites*, and Heathenish superstition, God Himselfe being the Author of the one, and *Satan* of the other: *And* he addeth: that because God Himselfe was the Author of all the *legall Ordinances*, the Holy *Apostles* were willing to yeeld unto them an *honourable Funerall*, after the time that their obligation was fully expired in Christ. [a]

a Aug. *Epist.* 19. Cur mihi non licet dicere Apostolum *Paulum*, & alios rectæ fidei Christianos, tunc illa vetera sacramenta paululum observando commendare debuisse, ne putarentur illæ Propheticæ significationis observationes à piissimis patribus custoditæ, tanquam sacrilegia diabolica à posteris detestandæ? Iam enim cum venisset dies, quæ prius illis observationibus prænunciata, post mortem & resurrectionem Domini revelata est, vitam amiserunt: veruntamen sicut defuncta corpora, necessariorum officiis, deducenda quodamodo erant ad sepulturam: non autem deserenda continuo, vel inimicorum obtrectationibus, tanquam Caninis morsibus projicienda.

T. B. *His Objection from the practise of the Primitive Church, for sundry Ages after* Christ.

The more pure Primitive Churches, so long as they retained their best or spotlesse purity, observed the Sabbath-day, *pag.* 79. & 488.

It was in use in the Primitive Churches after Christ, for three or foure hundred yeares: Namely, so long as the Church retained her best purity: and untill corruption and Popery came in.

This day was observed at the Councell of *Laodicea*: and this Councell was the first, that did cast an aspersion of Iudaisme upon the keeping of that Day, *p.* 483. *This* Councell made a schisme and rent, from the most ancient and purest Churches which lived before them: and the religious observance of the Old Sabbath, hath now lyen buried 1200. yeares, ever since that wicked and schismaticall Decree, of the Councell of *Laodicea*, *pag.* 611.

Answ.

Answ. It is formerly declared, in the first part of my answer, that *T. B.* his position concerning the Seventh day Sabbath, is repugnant to the unanimous sentence of all the Primitive Fathers. And it is impossible to demonstrate, that any Ancient Churches or Fathers, favoured the same.

Some Primitive Churches, which had *Iewes* and *Proselytes* in their Christian assemblies, made the Saturday of every Weeke an Holy-day, upon the same reasons the holy Apostles had formerly done: [a] But these Churches did in like manner observe the *Lord's* day, for a weekely festivall: and as I shall afterwards prove, they preferred the *Lord's-day*, and esteemed it more honourable then the *Sabbath*: neither did they observe, either of these dayes, after the Law or rule of the fourth Commandement. *For* they ceased not from all worldly labour and negotiation, by the space of the whole day: but when religious offices appointed by the Church were finished, Christian people had liberty, to worke and to labour in their callings.

Ignatius [b] *ad Magnes. Let not us Christians observe the Sabbath after the Iewish manner, by rejoycing in idlenesse: because the divine Oracles say: Hee that will not labour, let him not eate: and thou shalt eate thy bread in the sweate of thy face.*

a Aubaspina. *Observat. in opt at. & Concil. Carthag. l. 1 ca. 13.* Ipsorum Apostolorum temporibus, Sabbatum uti festa, colebatur, Existimo autē eam veram & germanam fuisse causam, quod cum primum inter fratres & Iudæos, disseminari Evangelium cepisset, nol.ent aut certe non auderent, ceremonias omnes Iudaicas rescindere. Eam igitur quæ ad Sabbatum pertinebat, quæque magnos motus, si sublata fuisset, excitatura fuisset, ne eos à Christianis sacris averterent, retinuerunt.

b *Ignat.* Ne Sabbatisemus more Iudaico, velut otio gaudentes; qui enim non laborat, non edat: & in sudore vultus tui vesceris pane tuo, habent Divina Oracula.

Saint

S. Ambroſe[c] *Epiſt.* 72. *Now under the Goſpell, we obſerve, that this day, (to wit the Sabbath day) is deputed and made free, to carry burthens, and to exerciſe worldly buſineſſe.*

S. Athanaſius. [d] *tr. d. ſemente. It is permitted unto us, and to all people elſe, to worke and labour on the Sabbath day, by reaſon that all we are in theſe dayes a royall Prieſt-hood.*

2. The *Sabbath* was not made a weekely feſtivall, univerſally, or in all primitive Churches, but onely in ſome of them; for at *Rome*, *Alexandria*, and throughout *Africa*, it was a working-day. [e]

Iuſtin Martyr, was an inhabitant and Profeſſor in the Church of *Rome*: [f] and at *Rome* the Lords-day was obſerved for religious Aſſemblies: and likewiſe at *Alexandria*: and in *Africa*: and in theſe Churches the *Sabbath-day* was a faſting-day: and therefore it could be no Holy-day, becauſe of the precept of the *Primitive Church* [g], which prohibited that any feſtivall day, ſhould be an ordinary faſting day.

c *Ambr.* Nunc diem ipſum & oneribus ferendis, & negotiis obeundis, ſine pœna animadvertimus deputari.
b *Athan.* Nobis & univerſis ſimul permittitur, in Sabbato laborare, quum nos omnes ſimus Regale Sacerdotiũ Greg. *m. Regiſt. li.* 11. *Epiſt.* 3.
c Innocent. 1. *Ep.* 1. *c* 4. Aug. *Epiſt.* 86. Hier. *Epiſt.* 28 *ad* Lucin. Caſſian. *collat.* 3. *c.* 10. Latinorum Eccleſia nunquam Sabbatum coluit.
f Euſeb. *Hiſt. eccl. li.* 4. *c.* 11. Hieron. *in Catal. in Iuſtino. Photius in Biblio*
g Ignat. *Epiſt. ad Philip. Canon Apoſt.* 65. Tertul. *d. Coron. mil. c.* 3. Epiphan. *Expoſ. fid. Cath. Num.* 22. Ambroſ. *Epi.* 83.

Concerning the Councell of Laodicea.

1 *T. B.* Affirmeth that this Councell was held in the yeare of our Lord 364, *but* both he and the Authors which he followeth, are deceived in this matter of Chronologie: *For* this Councell was held before the first *Nicene*, and in the dayes of Pope *Silvester* the first: as the Authors cited in the margine have proved. [b]

2 This Synode, as it is very ancient, so likewise it hath alwayes beene reputed Orthodox all, *and* sundry good Decrees and Canons are found therein: *and* by name one Canon touching the Canonicall Bookes of the Old Testament [c]: *and* another which condemneth the invocation and religious adoration of Angels. [d]

3 The Fathers of this Synod, were not schismaticall, or novellists in the matter of the *Sabbath*: for they maintaine no other Doctrine concerning this question, then *Iustin Martyr*, *Tertullian*, *Origen*, &c. have in substance delivered concerning the same. And *Iustin Martyr*, [e] who lived 150. yeeres before this *Synod*, reporteth, that a question was made in his time, *Whether a Christian which observed the Sabbath, might bee admitted to the holy mysteries or not?* Therefore the Fathers of the Councell of *Laodicea*, were not the first Authors, who condemned the religious observance of the Old Sabbath.

b Baron. *Annal. Eccl. tom. 4. in Append.* Binius *in notis ad Synod. Laod.* Longus *Corialan. sum. Concil. & in Chronolog.* Falsum est synodum hanc celebratam esse circa annum D. 364. sub Papæ Liberii finalibus annis: nam fuit celebrata medio tempore inter Neo-Cæsariensem & Nicenam Synodum, quando Silvester, *&c.*

c *Concil. Laod. ca.* 59.

d *Ib. ca.* 35. Theod. *in* 2. *ca. Coloss. p.* 193.

e Iust. Mart. *Dialog. c. Tryph. p.* 266.

T. B. *His Objection out of* S. Ignatius *Pag.* 259. *&.* 488.

Ignatius in his Epistle to the *Magnesians*, exhorteth them to keepe the Sabbath-day: and hee calling the *Sunday* or *Lord's-Day*, the Queene and Princesse of Dayes: signifieth thereby, that he leaveth an higher roome for the Sabbath-day, and that he accounted it, the King and Prince of dayes.

Answ. S. Ignatius the Martyr in his Epistle *ad Magnes.* writeth as followeth: μηκέτι σαββατίζοντες, &c. after the *Sabbath-day*, or instead of the *Sabbath-day*, let every friend of *Christ* σαββατίζειν, *keepe holy day* τὴν κυριακὴν the LORD CHRIST His Day, in memory of CHRIST'S Resurrection: *For* the same is Queene, and Lady Princesse of Dayes: *that* Day which the holy Prophet expected and longed for, when hee said in the Title of the Psalme, *In finem pro octava:* The Day wherein spirituall life received beginning, and Death was vanquished by Christ.

This *Encomium* which the Holy Martyr *Ignatius* hath stamped as an honourable Cha-

racter

racter upon the LORD's Day, declareth what esteeme the Primitive Church entertained of this Day. For *Ignatius* lived at least thirty yeeres in the dayes of St. *Iohn* the Evangelist, and was his Auditor[a], (as shall hereafter further be declared) and he was a faithfull observer of apostolicall constitutions[b].

And whereas *T. B.* imagineth, that *Ignatius* stiling the Lord's Day [illegible], the Queene, intended thereby to exalt the *Sabbath Day*, and to make the same the chiefe and King of dayes: *This* conceit proceedeth from partiall ignorance: For the *Rabbins* who doted upon the *Sabbath-day*, stiled the same [illegible] the Queene of dayes: and the Poet intending to shew the excessive esteeme which money was in, saith *Regina Pecunia*; and the Philosopher, *Iustitia Regina omnium virtutum*; and the Orator, *Regina eloquentia*; *Queene money*, *Queene justice*, *Queene eloquence*, &c. Therefore the Title of Queene is given by *Ignatius* to the *Lord's-Day*, not by way of derogation and diminution, but to signifie the eminent and transcendent honour of the day.

a Euseb. *Chron. An. Dom.* 71. Antiochiæ secundus Episcopus ordinatur Ignatius. *Ioannes* relegatur in Pathmon. An. Dom. 97. Ioannes moritur, An. 103. Auditores ejus fuerunt, Papias Hieropolitanus Episcopus, & Polycarpus Smyrnæ, & Ignatius Antiochiæ.

b *Idem Eccl. Hist. li.* 3. *cap.* 32. Hortatur Ignatius ut Apostolorum traditioni mordicùs adhæresceret.

T. B. *His authorities out of* S. Athanasius *examined.*

T. B. *Athanasius* who lived in the yeare 300. doth not onely and barely avouch, that Christians in his time, kept the Sabbath-day: but he doth moreover justifie their keeping of it. For whereas some might object unto him, That the keeping of the Sabbath is Iudaisme; this godly Bishop foreseeing this objection, saith; We assemble together on the Sabbath-Day, not as we were infected with Iudaisme: but therefore we assemble on this Day, that we may worship *Iesus*, the Lord of the Sabbath.

The judgement therefore of this godly Bishop was, that a Christian Church might sanctifie the Sabbath-day, without any taint or tincture of Iudaisme.

Saint

Saint *Athanaſius* is orthodoxall every way, both concerning the Sabbath, and the *Lord's* Day. *For* in a ſpeciall Treatiſe, [illegible] *Hee* maintaineth, that the Sabbath-day, and circumciſion are both of them legall obſervances: *And* that neither of them is in force under the Law of grace [a].

During the time and continuance of the firſt Age, the law of the Sabbath and of Circumciſion was in force at *Hieruſalem* [illegible], &c. But when the new Generation came in, after the Reſurrection of CHRIST, the Old Sabbath ceaſed to be in force. *Hereupon*, ſince the new Creation [illegible], wee Chriſtians obſerve not the Day (of the Sabbath) as in former times: but wee expect an eternall Sabbath, wherein the new Creature ſhall never end. Wherefore, the LORD commandeth not the new Creature to keepe the Sabbath-day: for the *Lord's* Day in which the new creation began, hath put an end to the Sabbath.

The ſame Father in an Homily, [illegible] d. Sement. *delivereth the ſame doctrine touching the Sabbath: his words are:* When we Chriſtians aſſemble, or come to Church upon the Sabbath-Day, we doe not thus, becauſe we are any wayes ſicke, or infected with Iudaiſme, [illegible] but to honour the LORD IESUS who is *Lord* of the Sabbath. *In* the old time of the *Iewes*, the Sabbath was highly eſteemed:

a Athanaſ. d. Sabbat. & Circ. Atque hinc eſt quod Sabbati diem non ut in prima ætate obſervamus: ſed ſperamus futura Sabbata Sabbatorum, in quibus finem non habebit nova creatura.

Sicut prioribus temporibus Sabbati diem ſervari voluit in monumentum finis priorum: *Ita* Dominicum diem veneramur, ut monumentum exordii ſecundæ reparatſonis. Non ſeptima dies Sabbatum eſt, ſed remiſſio peccatorum, cum quis requievit à peccatis

But now under the Gospell, μετέθηκεν ὁ κύριος εἰς τὴν κυριακήν: the *Lord* hath changed or translated it into the *Lord*'s-Day. *For* the old Sabbath appertained to the pedagogie and rudiments of the Law: and therefore when the great Master came and fulfilled all that was prefigured by it, it then ceased, even as a Candle is put forth at the rising and appearing of the Sunne [a].

Now *it appeareth by these testimonies of* Athanasius, *that in his age, the observation of the Sabbath-day, by vertue of the fourth Commandement, was condemned of Iudaisme: and that the* Lord's *day, upon which our blessed* Saviour *arose from the dead, to enlighten all people sitting in darkenesse, was observed weekely for religious and ecclesiasticall offices in the Church.*

a ὀλθόντος τοῦ δεσπασκήλου κοινηγήθη ὁ παρδηγωγὸς, καὶ ἡλίου ἀνατέλλαντος, ὀλύχνος ἐπαύσατο.

T. B. *His Objection out of the Ecclesiasticall History.*

Socrates *Eccl. hist. lib. 6. cap.* 8. Assemblies were wont to be held in Churches upon the Sabbath-day, and upon the LORD's-day.

Ibid. lib. 5. *cap.*21. At Cæsarea, Cappadocia, and Cyprus, the Bishops and Priests

Priests did ever interpret and expound the Scriptures upon the *Sabbath* day, and upon the *Lord's-day*.

T. B. *Pag.* 488. Although they kept two dayes in a weeke, yet one onely was kept for the *Sabbath*: The other was kept lightly and partially, as a light Holy-day, or a lecture day.

Answ. 1. No Author speaketh more fully, concerning the cessation of Iudaicall Sabbaths and Feasts, then *Socrates* [a]. *No Law* (saith he) *made by* Christ, *gave leave to* Christians *to observe any Iudaicall rites.* But *on the contrary, the Apostle plainely prohibiteth the same, whiles he not only abrogated Circumcision, but exhorted also, that there should be no dissention about Holy-dayes. It was not the intention of the holy* Apostles, *to make Lawes for keeping Holy-dayes; but their study was, to be authors unto people, of leading a vertuous and holy life.*

2 Even as Christians held Assemblies, upon the *Sabbath-day*, and upon the *Lord's-Day*, in some Cities and Countries: so likewise in many parts of the world, and in the most eminent Churches, they kept holy the *Friday*, *and the Sunday*. Euseb. *vit. Const. l.* 4. *c.* 18. Epiphan. *to.* 2. *l.* 3. *Expos. Cath. fid. num.* 22. Sozomen. *hist. Eccl. l.* 1. *c.* 8 [b]. Constant. *the Great* made a Law, *that Christians under his dominions, should*

a Socrat. *Hist. Ec. l.* 5. *ca.* 21.

b Sozomen. *Hist. Eccl.* 1. *c.* 8. Constantinus legem tulit, ut cum die Dominico, quem Hebræi appellant primum diem Hebdomadæ, vel Sabbati, Græci autem Solis nomine nuncupant tum die veneris, omnes à judiciis dandis, & aliis negotiis obeundis vacarent, precibusque & obsecrationibus Deum colerent, diem autem Dominicum veneratus est, utpote in quo Christus resurrexit à mortuis: diem vero Veneris, utpote in quo erat cruci suffixus. *Clem Rom. Apost. Const. l.* 7. *c.* 24. Sabbatum & dominicum festos dies agitate: quod ille quidem dies recordatio sit fabricationis mundi: hic vero resurrectionis.

should weekely keepe holy, both the Sunday, or Lord's-day, and the Friday: the Sunday, because of CHRIST *His resurrection, and the Friday, because of His Passion.*

3 The *Sabbath-day* was preferred by no orthodoxall Christian Church, or more honoured than the *Lord's-day*: but the greatest number of Christians, preferred the *Lord's-day* before the *Sabbath*, in those Regions, where both dayes were observed: *and* they which honoured the *Sabbath* most, say only, that these two dayes, were *Germani fratres*, like two naturall brethren [b]: For the one was founded upon the old Creation of the world, and the other upon the new.

b Greg. Nyssen. *Orat. de sancto.* Quibus oculis Diem Dominicum intueris, qui Sabbatum dedecoraſti? An hos dies neſcis germanos eſſe τὰς ἀδελφὰς? & ſi in alterum injurius ſis, in alterum impinges.

T. B. *His Argument for the Seventh-day Sabbath, from the worke of Man's Creation, and Redemption.*

We must have such a Sabbath, as the reason of it doth belong to all men, and to every man, none excepted.

And such is the Sabbath-day of the fourth Commandement, to wit, the Saturday Sabbath, which is kept in memory

mory of the Creation. For all and every man, hath a benefit by the Creation, and therefore all, and every man, have reason to observe the Sabbath, which God himselfe ordained to be kept holy, in recognition of that common and generall benefit.

But it is not so with the Sunday *Sabbath*: because Redemption, which is the motive why Christians observe the *Lords-day*, is nothing at all to such people, as are not elected to salvation.

Well then, see how these things hang together: the thing they must prove, is, that we Christians, that is, all we Christians, even every one within the pale of the Church, that is baptized, all these ought to keepe the *Lords-Day* for a *Sabbath*, in memory of the Redemption: when as the one halfe of these is not redeemed: and the reason to binde all, and every man, thus to keepe remembrance of this Redemption, is because the work of Redemption is greater unto some only of these men. How absurd is this, that

every man ſhould bee bound to keepe a joyfull memory of that thing which doth belong but to ſome of them only, as not to one halfe of them.

This is, as if they would undertake to perſwade, not only *Engliſh-men*, but *Dutch-men*, and *French-men*, to keepe a yeerely joyfull remembrance with us, from the invaſion of the *Spaniard*, in 88. which concerneth not them, *&c.* Page 252, &c.

Anſw. The ſumme of the former objection is, *that the ground and reaſon of keeping holy the Sabbath-day, muſt be a generall and univerſall benefit, common to all that profeſſe* Chriſt. *And therefore, becauſe the benefit of Creation is univerſall, and common to all and every one, and Redemption is peculiar to the elect onely: Chriſtians ought to obſerve the Seventh Day in memory of Creation: and not the Lords Day, in memory of redemption.*

My anſwer to this objection is: 1. That the ground and reaſon of keeping holy a feſtivall day, may bee ſuch a benefit, as by the antecedent will of Chriſt[a] is intended to all men living, though all men by reaſon of their owne demerits, doe not actually receive the fruit of it. But the benefit of redemption, by the antecedent

a Ruitz. *d. vol. Dei, Diſp. 19. Sect.* 2. Voluntas antecedens, eſt voluntas primaria, & beneplacitum Dei, ex ipſo Deo, & ejus nativa propenſione exiſtens, nullamq; ſumens occaſionē ex nobis.

tecedent will of CHRIST, is intended to all men living which professe *Christ:* and none are excluded from it, but only they, which by their owne demerit have made themselves unworthy. [b]

It is the expresse Doctrine of the Church of *England*, that *Christ hath redeemed all mankind:* and that *upon the Crosse he made a full, perfect, and sufficient Sacrifice, oblation, and satisfaction, for the sinnes of the whole world.* And this Doctrine is confirmed by many sentences and arguments of holy Scripture, and by the testimony of the orthodoxall Fathers.

1 Sentences of Holy Scripture are these which follow: *Heb.* 2. 9. *He tasted of death for every man,* 1 Tim. 2. 6. *Who gave Himselfe a ransome for all men,* 1 Iohn 2. 2. *He is the propitiation not for our sinnes onely, but for the sinnes of the whole world,* 2 Cor. 5. 15. *He died for all.* 2 Pet. 2. 1. *There were false Prophets also among the People, which shall bring in damnable heresies, even denying the LORD that bought them, and bring upon themselves swift damnation.*

2 There are delivered in holy Scripture many weightie arguments for this Doctrine. 1. Our blessed Saviour, who is *Yea, and Amen, Apoc.* 1. 5. *Iohn* 18. 37. commanded his *Gospell which is a word of truth,* Eph. 1. 13. *to be universally preached, not only to all Nations*[a], Matth. 28. 18. *but to every humane creature,* Marc. 16. 15. and the summe of the Gospell is: *Iesus Christ came into the world to save sinners,* 1 Tim. 1. 15.

b Tertul. *c. Marc. l.* 2. *ca.* 22. Bonitas Dei prior secundum naturam, severitas posterior secundū causam. Illa ingenita, hæc accidens: illa propria, hæc accōmodata: illa edita, hæc adhibita. Fulg. *ad Monim. li.* 1. *ca.* 27. Iniqui ad mortem animæ primam non sunt prædestinati.

a Prosp. *d. voc. Gent. l.* 2. *c.* 2. Ad omnes prorsus homines missum est Evangelium crucis Christi. *Ib. ca.* 16. Quæ redemptio se vniverso intulit mundo & omnibus hominibus indifferenter innotuit.

b *Ib. ca.* 13. Principem gentis impiæ, sancti fratris meritis invidentem, cædemq; ejus parricidali corde meditantem, dignatur Dominus paterno mitigare cõsilio, dicens ad *Cain*, Vt quid tristis factus es? &c. Cum ergo ad *Cain* talia loqueretur Deus, nunquid ambiguum est, voluisse eum, quantũ ad illum medendi modum sufficiebat, egisse, ut *Cain* ab illo impietatis furore resipisceret? Sed malitia pertinax, inde facta est inexcusabilior, unde fieri debuit correctior.

c Aug. *in Psal.* 68. *p.* 2. *Iudas* proditor punitus est, et *Christus* crucifixus est: sed nos redemit sanguine suo, & punivit illum de pretio suo. Projecit enim pretiũ argenti, quo ab illo Dominus venditus est, nec agnovit pretium, quo ipse à Domino redemptus erat.

d Amb. *Ep.* 3. Leo *d. pass. ser.* 1. Cyril. *in Ioan. l.* 11. *c.* 21.

1. 15. 2. 2.) Hee likewise exhorteth all people to repentance b, and commandeth them to beleeve his Gospell, and to honour, worship, and obey him, upon this ground, namely, that he is their Saviour and Redeemer. 3. The holy Apostles Creed requireth all people within the Pale of the Christian Church, to beleeve in *God* the Father.

But if CHRIST by a previous, and antecedent decree, hath excluded the greatest number of Christian people having, from all possibility of reaping benefit by His Passion, and if he hath payed no price at all for them: *then* His Gospell may bee preached to infernall *spirits*, with as great sincerity as to the greatest part of mankinde: *The Devill and his Angels may* with as good reason bee exhorted to believe in *Christ*, and to call GOD Father, as Christian people, which have no speciall assurance and testification from *God*, that Christ *Iesus* payed the price of their redemption.

3 The orthodox all Fathers maintaine, universality of redemption, *by payment of a price*, and S. *Augustine* c with many other Fathers affirme; even of *Iudas Iscariot*, that he was not excluded from the price of redemption made by Christs bloud, but hee might have obtained pardon of his sinne, if he had repaired to the Mercy-seat of Christ. d

Our blessed Saviour, likeunto a Royall, and magnificent Prince, having many of his subjects, in thraldome and captivity, under a forraine

raine enemy, payed a full, perfect, and ſufficient ranſome, for all and every one of them, and then ſending forth his Embaſſadours, inviteth them to returne out of captivity: *Now* many of theſe captives deſpiſe liberty, and make choiſe rather to ſerve the enemy, than to returne to the freedome of their *Lord*: *alſo* ſome of them being redeemed, and releaſed out of bonds, returne againe into bondage. [a]

It cannot be denyed, but that all and every one of theſe were redeemed, by a full and free payment of a ranſome: and that by reaſon of their owne contempt, or neglect, they receive not the fruit and benefit of redemption.

Now theſe things being declared, concerning the worke of mans redemption, my anſwer to *T. B.* his objection, is as followeth.

As the benefit of redemption, in regard of application, and the *ultimate fruit or effect* thereof, is not common to all mankinde, by reaſon of their owne infidelity and diſobedience: ſo likewiſe mans forming, creation, and comming into the world, is a forerunner of his eternall perdition, by reaſon of his owne wickedneſſe, and it had *beene good for many people never to have beene borne*: but from hence it is conſequent, that there is no more reaſon for many people to obſerve a Sabbath, in memory and recognition of Creation, than of redemption; becauſe, neither Creation, nor Redemption, are finally beneficiall to ungodly and diſobedient people.

a Proſp. *ad Cap. Gal. ſent.* 9. Qui dicit quod pro totius mundi Redemptione Salvator non eſt crucifixus, non ad ſacramenti virtutem, ſed ad infidelium reſpicit partem: cum ſanguis Domini noſtri Ieſu Chriſti, pretium totius mundi ſit. A quo pretio extranei ſunt qui aut delectati captivitate redimi noluerunt, aut poſt redemptionem, ad eandem ſervitutem ſunt reverſi.

All the *Israelites* in *Moses* dayes, were redeemed out of *Egypt*: in memory and recognition whereof, they were commanded, to observe the weekely Sabbath, *Deutre.* 5. 15. But notwithstanding their redemption, many of them through their own infidelity and disobedience, perished in the Wilderneſſe: in like manner all Christians are redeemed by Christ, in manner aforesaid: and all observe the Lords-day in recognition of this gracious benefit, which according to our Saviours Doctrine proceeded from the generall and impartiall love of God, to all mankinde, *Iohn* 3. 16.

But when the holy Scripture descendeth to the declaration of the proper and effectuall cause of mans failing, of receiving the fruit and benefit of compleate and actuall redemption and salvation, it referres the same to his owne malice, infidelity, disobedience, and irrepentance, *Matth.* 23. 37. [a]

The *goodneſſe and bounty of the Almighty, was not deficient* (saith *Prosper Aquitanicus* [b]) *to that part of mankinde, which abode not in charity, but was corrupted and infected with the venemous gall or poyson of diabolicall envy.*

T. B.

a Hier. *in Lam. Ierem. c.* 3. Nullo modo existimandū est, quod Creator clementissimus causa sit perditionis hominum iniquorum, qui ad eum per pœnitentiam nolunt cōverti.

b Prosp. *d. voc. Gent. l.* 2. *c.* 13. Bonitas Dei, ne illi quidem parti defuit, quæ in charitate non stetit: & ab initio sui veneno Diabolici livoris intumuit.

T. B. *His twenty foure speciall Arguments, in maintenance of his position concerning the seventh-day Sabbath.*

Argument 1. *pag.* 401.

T. B. Every man fearing God must maintaine and defend, either the seventh-Day *Sabbath* to bee still in force, or the Lords-day. Otherwise there shall be no *Sabbath-day* in the Church: and we must live prophanely and impiously in the breach of one of Gods ten Commandements.

But no man that feareth GOD must maintaine the *Lords-day Sabbath*: 1. Because a man cannot defend this day in faith: *And whatsoever is not of faith, is sin,* Rom. 14. 3. Now a man cannot speake for the *Lords-Day* in faith, because hee hath

hath no Word of God for the ground of his faith: and so it is not faith, but phansie, superstition, and presumption.

Pag 195. When the old *Sabbath* was set up, it was done by an expresse Commandement: and can there a new *Sabbath* come into its rome without a Commandement?

Pag. 402. Christ hath left no Commandement for us to sanctifie the Lords Day. It is no where said to us in the New Testament, Remember the Lords-day to sanctifie it. Neither can it be proued by any collection or consequence, from any Text of Scripture, &c,

Pag. 283. When men will doe that in *Gods* service, and in obedience to *God*, the which hee hath no where commanded them: what is this but a needlesse religion and superstition?

Pag. 619. It is but superstition and will-worship.

Pag. 629. All humane inventions, thrust into Divine service or Worship of *God*, are plaine idolatry.

Pag.

Pag. 618. The *Lords-day* is a Popiſh tradition, becauſe there being no ground for it in Scripture, yet for all that, the Patrons of it doe urge and preſſe the obſervation of it as a neceſſary thing, as tying mens conſciences upon paine of damnation.

R. B. ag. Br. pag. 117. It is a matter of infinite comfort to us, who deſire to doe the duties of the day *with faith, and in Gods bleſſing and acceptation*, that God ſanctified our *Sabbath-day* by the words of the Commandement written with his owne finger.

H. B. *Diol. manuſcr.* It is true, that only *Gods Commandement bindeth the conſcience*: and unleſſe we finde the keeping the firſt day of the weeke for *Sabbath* to be commanded, &c. the divine authority of it will not appeare, &c.

Anſw.

Answer to the precedent Argument.

The first proposition of the precedent argument, is not necessary: for although men fearing *God*, should neither observe the Seventh day, nor the first day of the Weeke, for their Sabbath: yet they may be free from prophane and impious transgression of the fourth Commandement: by keeping holy some other day, or some other convenient and sufficient time. For the fourth Commandement, in respect of any one definite and speciall day of every weeke, was not simply and perpetually morall, but positive and temporary only, as is formerly proved, *pag.* 34, 35, &c.

The common and naturall equity of that Commandement is morall: to wit, That *Gods people are obliged, to observe a convenient and sufficient time, for publike and solemne divine worship, and for religious and Ecclesiasticall duties* [b]: And abstinence from secular labour and negotiation, and keeping holy one day of every weeke, both for mans temporall and naturall refreshing, and for the spirituall good of his soule, is very agreeable both to naturall, and religious equity, and it is grounded upon the ancient custome and practice of Gods people in time of the Law [c]: and we Christians having obtained a larger measure of divine grace, and our obligation to serve GOD, and CHRIST, upon his heavenly promises, being greater

b Aureol. *in* 3. *d.* 37. *art. unic.* De jure naturæ est, quod aliquo tempore, vel aliqua hora vacandum est ab opere servili, ut vacemus Deo: & hoc patet, quia tam sum obligatus Deo, quam mihi: sed jus naturæ & ratio dictat quod pro aliquo tempore debeo vacare mihi, & procurare salutem meam, & necessarium mihi: ergo & Deo debeo vacare, recognoscendo ejus beneficia.

c Chrys. *in Genes. Hom.* 10. Iam hinc ab initio doctrinam hanc insinuat nobis Deus, erudiens in circulo hebdomadæ, diem unũ integrũ ἡμέραν ἀπραξίας, ἀναπαύεσθαι καὶ ἀφορᾶν, τῇ τῶν πνευματικῶν πράξει,

greater than in the time of the *Iewes*: *If* in those former times of greater darkenesse, the *Lord's* people observed a weekly Sabbath-day; *Then* surely we should be ingratefull, and negligent of our owne salvation, if we yeeld not to *God* a weekly day, or a sufficient time for His service, as well as the *Iewes* did.

Lastly, our weekly observation of the *Lord's* day, in the time of the Gospell, is not superstitious, but an holy and godly practice. *For* it is warranted by the example of the holy Apostles, and those Primitive Churches, which were planted by the Apostles: and which received their Ecclesiasticall precepts and constitutions, by Tradition [c] from the Apostles.

[d] Novel. 4. *Leon.* cap. 54. Si qui umbram quandam & figuram observabant tãtopere Sabbati, diem venerabantur, &c. quomodo qui gratiæ lucem ipsamq; veritatem colit, hoc, eum diem qui à domino dicatus est, nosq; ab exitii dedecore liberavit, non venerari par est?

[c] Isich. *in Levit. lib.* 2. *cap.* 9. Nam & nos illorum sequentes Traditionem, Dominicam diem, divinis conventibus sequestramus. Irenæus *lib.* 3. *cap.* 3. Ordinatione, & successione, ea quæ est ab Apostolis in Ecclesia traditio venit ad nos. *Cap.* 4. Nonnè oportebat ordinem sequi traditionis, quam tradiderunt iis, quibus committebant ecclesias?

Answ. to the Assumption of the Argument.

T. B. A man cannot maintaine the religious observation of the Lords Day in faith, because he hath no ground of Gods Word for his faith, and so it is not faith but fancy: *and if* the observation of the day, is not in faith, it is sinne *Rom.* 14. 23.

Answ. 1. By *Faith, Rom.* 14. 23. the Apostle understandeth *the dictate and practicall judgement of the Conscience*, concerning the quality of the action, which one is to doe, or to leave undone[a]. *Therefore* this sentence or saying of the Apostle concludeth nothing for the Objectors purpose.

Secondly, *But* if by *Faith*, should be understood, *Christian beliefe and perswasion*, grounded upon the written Word of God: my answer is, that the keeping holy of the LORD'S Day, is grounded upon a Commandement of *God*.

For divine precepts are of two sorts: 1. *Some*

[a] *Chrysostom. Anselmus. Theodoret. Theophilact. Oecumenius.* Omne quod non est profectum ex fide, id est, ex dictamine conscientiæ, quo credit seu judicat quis tale quid sibi hic & nunc licere, peccatum est. *Neq;* enim agit hic Apostolus de fide *Christiana* naturali, generali & speculativa, sed de fide morali, particulari & practica, quæ nihil aliud est, quam dictamen conscientiæ, seu judicium rationis, quo judico, mihique persuadeo, me rectè agere, nec Deum offendere.

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of them are expresse, immediate, and particular, *Ephes.* 6. 1. *Children obey your parents* (naturall) *in the Lord.* 1 Thes. 4. 3. *Abstaine from fornication.* Ephes. 4. 18. *Bee not drunke with wine wherein is excesse.*

Some are generall precepts, which command by a mediate and subordinate Law, 1 *Pet.* 2. 13. *Submit your selves to every ordinance of man, for the* Lord's *sake.* Verse 18. *Servants be subject to your masters, with all feare, not only to the good and gentle, but also to the froward.* Hebr. 13. 17. *Obey them that have the rule over you,* &c.

Now Parents, Masters, Princes and Rulers, command children, and servants, and people under their subjection, to performe worldly and temporall businesses, as to labour in this thing or that thing, to travell, to goe to warre, to saile, to sow corne in such a field, *&c.* The *Centurion* in the Gospell, *Mat.* 8. 9. *I am a man under authority, having Souldiers under me: and I say to this man, Goe, and hee goeth: and to another, Come, and he commeth: and to my servant, Doe this, and he doth it.* Gen. 24. 2. *Abraham said to his eldest servant,* &c. *Put thine hand under my thigh, and I will make thee sweare by the* LORD &c. *Thou shalt goe unto my Country, and to my kindred,* &c. *Isaac called Iacob, and said unto him, Arise, goe to Padan Aram,* &c. *Gen.* 28. 1, 2. King *David* commanded *Ziba, Thou and thy sons, and thy servants shall till the land, and bring in the fruits,* &c. 2 *Sam.* 9. 9, 10.

In all these examples, and in thousands more, children, servants, subjects, souldiers, *&c.* performed secular and temporall service and businesse, in obedience to the precepts of such persons as were their governours, and their obedience unto the commandements of men was done in faith, and was pleasing to GOD, and warranted by the generall rule of Divine Law.

In like manner, the *Holy Ghost* delivereth a generall law to *Christian* people: *Heare the Church*[a]. *Bee obedient to them that have the rule over you: And* their spirituall Fathers and Rulers command them, to repaire to such a Church, being a convenient place for God's publike service: to observe such a day of the weeke, to wit, the *Lord's-day*, which is a convenient day, and time for Divine service, and Ecclesiasticall duties, and a time convenient for cessation from secular businesse: *In these*, and in all other the like cases, the Rulers of the Church command that which is reasonable, and subservient to the honour of *God*, and subservient likewise to the Divine precept, concerning *Christian* edification[b]: *And* people obeying their precepts, have warrant so to doe, from the generall rule of God's Word: and

a Cyprian. *Ep.* 69. Nec hæc jacto, sed dolens profero, cũ te judicem Dei, & *Christi* constituas, qui dicit ad Apostolos, ac per hoc, ad omnes præpositos, qui vicaria ordinatione Apostolis succedunt, Qui audit vos, me audit *&c.* inde enim schismata & hæreses obortæ sunt & oriũtur, dum Episcopus qui unus est, & Ecclesiæ præest, superba præsumptione contemnitur, & homo dignatione Dei honoratus, indignus hominibus judicatur. *Idem Epist.* 55. In Deuteronomio loquitur Dominus Deus dicens: Et homo quicunq; fecerit in superbia, ut non exaudiat sacerdotem aut judicem, quicunque fuerit in diebus illis, morietur, *&c.* b Pætean. *in Primam secundæ quæst.* 95. *art.* 1. *Dub.* 1. Fieri potest, ut quis consequatur finem legis Divinæ, media aliqua lege positiva. *Media* enim lege de non sumenda Eucharistia, nisi à jejunis, faciliori modo consequimur fructum Sacramenti, ad cujus receptionem tenemur per divinum præceptum.

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their obedience (if other things be answerable) is an act guided and commanded by *Christian* faith.

T. B. *pag.* 283. When men will doe that in GOD's service, and in obedience to GOD, the which he hath no where commanded them: What is this but a needlesse religion, and superstition? *Pag.* 619. It is superstition and wil-worship.

Answ. This Objection is borrowed from the *Disciplinarian Masters*[a]: But it is like the rest of their Divinity. *For in* the very time of *Moses* Law, when *God*'s speciall Commandements were most of all required, *Some* festivall dayes were ordained, and duely observed among the *Iewes*, by authority of the Church and state, and the same was not superstitious, for our *Saviour* himselfe resorted unto them, *Iohn* 10. 22. 1 *Mach.* 4. 56. *Hest.* 9. 17, 27.

The holy Patriarkes performed some religious actions by command from *God*, declared unto them by revelation: and some also by the rule of *Christian prudence* without speciall command, *Gen.* 14. 20. *Hebr.* 7. 2. *Gen.* 28. 18. 22. *The Rechabites* likewise, *Ieremi.* 35. 6, 14. *In the* New

a Thom. Chartwr. *lib.* 1. *pag.* 26. Saint *Paul* saith: *Whether wee eate or drinke, or whatsoever wee doe, we muſt doe it to the glory of* God. *But* no man can glorifie GOD in any thing but in obedience; *And* there is no obedience but in respect of the commandement & Word of GOD. *Therefore* it followeth that the Word of God directeth a man in all his actions.

New Testament, diverse did the like, and are highly commended, *Iob* 12. 3. *Matth.* 14. 6. καλὸν ἔργον ἠργάσατο εἰς ἐμέ, *Let her alone, why trouble you her, she hath wrought a good work on me:* This is the speech of Christ Himselfe.

Secondly, *The* Religious observation of the LORD'S day by the *Christian* Church can be reduced to no kind or branch of *Superstition*[b]: For it is neither an undue and excessive worship, *in respect of the object*, because it is observed in in honour of the true and living GOD, and of CHRIST our *Saviour*: *Neither* is it such in respect of any *undue forme of worship*: for it is not legall, as burnt sacrifices were: *Neither* is it implous, as when men offered their sonnes and daughters in sacrifice: *Lastly*, it is not repugnant, but every way conformable, to such sacred Rules, and Canons, as the *Holy Ghost* hath delivered, concerning the ordering the externall circumstances, and externall materials of Divine worship, which are not expressly set downe in the written Word.

Thirdly, *It is* a wonder to mee, that *T. B.* should call the *Lord's-day* an *Idol*, and the observation thereof an Idolatrous action: *For* it is not an *Idol ratione termini*, in respect of *Termination*, for the religious observation thereof is referred and subservient to the honour of GOD and CHRIST: *Neither* is it such *ratione modi*, in respect of the manner of observation, for it is kept holy, by the exercise of Evangelicall duties, which are taught the Church,

b Suar. *de Relig. li.* 2. *cap.* 1. Ad legitimum cultum religiosum duo requiruntur: unum est, ut cultus sit legitimus ex parte rei cultæ. Aliud est, ut in modo colendi sit prudens & moderatus. *Vnde* dupliciter potest cultus esse superstitiosus: *Vel* ex parte rei cultæ, si non sit cultus veri Dei sed falsi. *Vel* ex parte modi observandi in cultu veri Dei, *etc.* Lactant. *de Relig. lib.* 4. *ca.* 28. Superstitio est in cultu falsorum Deorum, qui superstitio appellatus est, eo quod homines relicto antiquo, & vero Deo, superstitem suorum Deorum memoriam colere cœperunt.

Church, by the *Holy Ghost* in the new Testament. *Lastly*, Saint *Iohn* the holy *Evangelist*, *and Prophet* of the new Testament, stileth it κυριακὴν, the *Lord's day*: and the holy Apostles themselves, at some times: and the Primitive Churches (planted by the Apostles) constantly observed it: *And* where (I pray you) did ever any man reade, that an *Idoll* was stiled by the Spirit of *God*, *the Lord's Idoll*, *Or* that the holy Apostles, or their godly successours had any communion with Idols? 1 *Cor.* 10. 14. 1 *Iohn* 5. 21.

Fourthly, *It is* a contumelious and ignorant speech, to terme it a popish Tradition: *For* popish Traditions had not their beginning from the Apostles, *neither* were they honoured by Apostolicall men.

Reformed Churches reject not all Traditions [b], *But* such as are spurious, superstitious, and not consonant to the prime rule of faith, to wit, the holy Scripture: *Genuine* Traditions agreeable to the rule of Faith, subservient to piety, consonant with holy Scripture: derived frō the

b Chemnit. *Exam. Concil. Trid. par.* 1. Apostoli multa tradiderūt viva voce, & Apostolici ab Apostolis ex traditione vivæ vocis multa acceperunt, quæ suis Discipulis rursus tradiderunt: Sed, *Irenæus* inquit, omnia illa σύμφωνα ταῖς γραφαῖς: *Et nos* nihil eorum rejicimus, *Sed omnia* quæ Scripturis consentanea sunt, suscipimus & veneramur. Calvin. *c. Pigh. de lib. Arb.* Non difficulter posset, inter me & *Pighium* convenire, si modo Ecclesiæ traditionem, ex certo & perpetuo sanctorum Orthodoxorum consensu, non ex testimoniis, hinc inde male excerptis demonstraret. Beza *ad Reget. Sainct. cap.* 7. Vbi tandem invenies, ullam Ecclesiasticam, Traditionem Dei verbo accommodatam, & Ecclesiæ utilem, à nobis reprehensam? Gesner. *sup.* 2 *Timoth.* 3. 16. *cap.* 7. Si pontificii suas traditiones eadem via, per testificationem antiquissimæ & Apostolicæ Ecclesiæ, ad nostra usque tempora deduxerint, *admittimus eas.* Zanch. *de op. Red. lib.* 1. *loco de Tradit.* Hosiand. *c. Analys. Gregor. de Valentia pag.* 126. Meisner. *Consult. c. Lessium. pag.* 590. Whitaker. *de Script. perfect. quæst.* 6. *cap.* 4.

Apostolicall times, by a successive current, and which have the uniforme testimony of pious antiquity, are received and honoured by us. Now such are these which follow: *The historicall tradition*, concerning the number, integrity, dignity, and perfection of the Bookes of Canonicall Scriptures. *The Catholike exposition* of many sentences of holy Scripture. *The holy Apostles Creed*. The *Baptisme of Infants*. *The perpetuall virginity* of the blessed Virgin *Mary*. *The righteous observation of the Lord's-day*, and of some other Festivalls, as *Easter*, *Pentecost*, *&c.* Baptising, and administration of the holy *Eucharist*, *in publike assemblies and congregations*: *The service of the Church* in a knowne language: *The delivering the holy Communion to the people in both kindes*: The superiority and authority of Bishops, over Priests and Deacons, in jurisdiction, and power of ordination, &c.

5 *T. B.* His branding the institution and observation of the Lord's-day, with the blacke character of Will-worship, proceedeth also from rash and presumptuous ignorance.

For will-worship, ἐθελοθρησκεία, *Coloss.* 2. 23, is a religion and service proceeding meerely from the fiction, invention, and phansie of mans braine, having no foundation in the will of GOD, or in any just Law of man.

The same hath evermore, either all, or some of these properties following: 1. *It is vaine and superfluous*, having no profitable use. 2. *It is*

is erroneous, as when the Pharisees supposed, that meat being eaten with unwashed hands, defiled the soule. 3. It containes something *repugnant to Gods divine Law, or Will*, as that children might defraud their parents of necessary reliefe, by offering a gift in the Temple, and saying, it is *Corban*[a]. *Mat.*15.2.5. *Marke* 7.11.&c.

Now I wonder, what vaine, superfluous, erroneous, or impious observation, *T. B.* or his adheres, can finde in the institution of the Church, concerning the keeping holy the Lords-day?

a Dictis, legem de honorandis parentibus abunde implet, & gratius obsequium Deo offert, quicunq; dixeris patri, etsi egentissimo, vel matri, etsi fame pereunti, *Corban*, id est, donum seu munus à me offerendũ Deo, non mihi solum, sed tibi proderit, ô pater, si non quoad corpus, saltem quoad animam.

An Observation concerning the quality of Ecclesiasticall Precepts and Constitutions.

Thes. 1. Although the Ecclesiasticall precepts, and constitutions of the Rulers in the Church, are not Divine by miraculous and immediate inspiration, in such manner as the Precepts of GOD'S written Law: yet when they are composed according to the Rules and Canons of holy Scripture, and are apt and convenient meanes, to the better fulfilling of the *Commandements* of GOD, delivered in holy Scripture; they are by conformity and subordination to the Divine Law, and by divine approbation

probation, sacred and venerable [b].

For 1. Their immediate authors and composers, are sacred persons, called and authorised by the Holy Ghost, to rule and order the Church of Christ, *Acts* 20. 28. *Luke* 12. 42.

2. The matter of these Precepts, being ordered and framed according to the Apostolicall rules, *Rom.* 14. 19. 1 *Cor.* 14. 26. 40. and according to precedent examples, and presidents, of holy Scripture, and the equity and analogie of former divine Lawes: 1 *Cor.* 9. 9. 13. and maximes and conclusions of naturall reason rectified by Grace, 1 *Cor.* 9. 7. 10. *& ch.* 11. 14, 15. and the end of such precepts being godly edification, order, decency, and reverent administration of sacred and religious things: The Precepts and constitutions of the Church (I say) being thus qualified, are sacred and venerable, and their observation is an act of religion, and of obedience, to the generall *Commandement* of *God*. For the Holy Ghost commandeth: *Obey them that have the rule over you, and submit your selves, Heb.* 13. 17. *Heare the Church, Matth.* 18. 17. And if children, servants, and subjects, are bound by divine Law [a],

[b] Zanch. *d. oper. Red. d. trad. Thes.* 4. Si consentaneæ sunt hæ leges verbo Dei, qui illas rejicit, verbum Dei rejicit. Si non pugnant, cõtemnit ecclesiam Dei, qui illas contemnit; contemptus autem Ecclesiæ quam sit ingratus, apparet ex *Mat.* 18. 17. Calvin. *com. in* 1. *Cor.* 14. 40. Vnde colligere promptũ est, has posteriores (leges Ecclesiasticas) non esse habendas pro humanis traditionibus, quandoquidẽ fundatæ sunt in generali lege: omnia decenter & ordine fiant. *Ioh. Mar. Verrat.* Ecclesiasticæ constitutiones, non sunt tantũ humanæ leges, sed etiam divinæ: tum quia authoritate divina, à patribus cõstitutæ: tum quia fundamẽtum habẽt in scripturis: tum quia ad divinum honorem, Ecclesiæque decus, divinæque legis faciliorem implectionem sunt ordinatæ. [a] P. Arrag. *d. just. & jur. q.* 62. *art.* 3. Dupliciter dici potest, quod aliquis ad culpam obliget. Vno modo ut agens principale: & hac ratione nemo potest ad culpã obligare nisi solus Deus. Alio modo sicut causa secunda, quæ initur vi & efficacia primæ causæ: & hoc modo homines suis legibus possunt obligare ad culpam, quatenus subsunt potestati divinæ. *Molin. d. just.* 1. 2 *disp.* 27. Licet quæ à Regia & aliis legitimis inferioribus potestatibus rite præcipiuntur, sunt de jure positivo: quod tamen illis, postquam ita constitutæ sunt, pareatur, est de jure divino, mediis rerum naturis, à Deo ipso ita constitutum: cum legitimæ potestates omnes à Deo sint, Deiq; vices in suo ordine teneant: dumq; illis obedimus earumq; præcepta servamus, Deo parere in illis paremus, Deiq; præceptum & voluntatem exequimur.

natu-

naturall and positive, to obey their Parents, worldly Masters, and temporall Princes, in things humane, and secular, when the same are reasonable, honest, and just: and by performance thereof, they serve and obey the Lord CHRIST. *Colos.* 3. 14. *Ephes.* 6. 1. 1 *Pet.* 2. 15. In like manner, when Christian people submit themselves to conformable observance of the lawfull and religious constitutions of their spirituall Rulers, this conformity and submission of theirs, is pleasing to *God.*

3 The holy Apostles common Rule to all Christian people is, *Phil.* 4. 8. *Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things pertaine to love, whatsoever things are of good report, these things doe.* But peaceable and conformable observation, of the lawfull constitutions of the Church, touching decent and reverent exercising religious offices, is honest, and just, and appertaining to peace, and love.

Therefore the Apostles common rule, given to all Christian people, *Phil.* 4. 8. obligeth every one to a peaceable and conformable observation of the Lawfull precepts and constitutions of the Church, aswell as it doth to the obedience and observation of the *Commands* of temporall Lords, Masters, Officers, Governours, Parents, &c.

4 In the Primitive Age, when Christian people excelled *in vertue, and piety*, they generally observed the constitutions, and precepts

cepts *of the Church*, which were ordained for decency, order, and good government [z]: and if any frowardly, and contemptuously disobeyed the same, they were censured as Malefactors. It was a Law of the Church in *Ignatius* and *Tertullians* daies, that people should not make the Lords day a Fasting-day: and the wilfull transgressing this Ecclesiasticall constitution was esteemed a *nefarious* offence. [a]

Betwixt *Easter* and *Whitsuntide*, and upon every Lords-day, the Law and Canon of the Church was: That people at publike prayer, and in time of Divine Offices, should stand upright on their legs, and not sit or kneele. [b]

It was likewise a generall constitution, to adore CHRIST with bodies and faces turned towards the East [c].

To receive the holy Eucharist in the forenoone, and when people were fasting: and to receive the same from the Bishops, Priests, or Deacons hands, and not for the people being participants, to take it from off the Altar or Communion Table with their owne hands [d], Mixing some water with the Wine of the holy *Communion*. [e]

In the administration of Baptisme, *trina mersio*, thrice dipping or sprinkling in water. [f]

Observation of certaine yeerely Festivalls and Holy-daies, among which were *Easter* and *Whitsuntide*: and likewise annuall, and weekely times of fasting. [g]

In

z Basil. *d. spir. sanc. c.* 27. Nec his quisquam contradicit, quisquis sanè vel tenuiter expertus est, quæ sunt jura Ecclesiastica.

a Tert. *d. cor. mil. c.* 3. Die Dominico jejunium nefas ducimus. Ignatius *ad Philip.* Si quis Dominico die jejunarit, Domini interfector est. *Can. Ap.* 64. *Conc. Constant. in Trullo. cap.* 55. *Conc. Gang.* Amb. *Ep.* 33. Epiph. *to.* 2. *expos fid. Cath. li.* 3 *n.* 22.

b. Tert. *d. Cor. mil. cap.* 3. Basil. *d. sp. sanct. c.* 27. Hieron. *ad Lucif.* Epiphan. *expos. fid. l.* 3. *to.* 2. *n.* 22. Hilar. *præf. in Psalm.*

c Iust. Mart. *q. ad orthod.* Tert. *Apol. ca.* 16. Clem. Al. *strom.* 7. Basil. *d. sp. sanc. ca.* 27. Hier. *in Amos c.* 6. Dionys. *Hierarch. ca.* 2.

d Tert. *d. cor. mil. c.* 3. Iust. Mart. *Apolog.* 2.

e Iust. Mart. *ibid.* Iren. *l.* 4. *c.* 47. Cyp. *Epist.* 63.

f Tert. *d. cer. mil. c.* 3. Dionys. Basil. Amb. Hiero.

g Epiph. *to.* 2. *l.* 3. *Ex fid. Cath. n.* 22.

In all these, and the like Ecclesiasticall observances, Christian people were very obsequious, to the precepts and constitutions of the Rulers of the Church.

But in our times it is otherwise: for our Disciplinarian Guides, with their arguments, *Ab authoritate Scripturæ negative*: The holy Scripture hath cōmanded none of these Rites, and Observations in particular: Therefore they are Popish traditions, wil-worship, and superstition: have made our people wilde; and many are so perverse, that they esteeme it an high degree of purity and sanctity, to performe all religious duties overthwart to the way of the Church. And whereas in times past, it was a generall maxime among Christians, *Non habet Dei Charitatem, qui Ecclesiæ non diligit unitatem*[b]: The love of *God* abideth not in them, which doe not love and observe the unity of the Church. Now, they are reputed most pure and holy, who with greatest boldnesse bequarrell and cavill against the authority, government, and lawfull Precepts and Constitutions of the Church. But *Irenæus*[c] said long since, of such: That the LORD will judge those which cause schisme, and who wanting the true love of *God*, upon very slender exceptions and occasions, (to wit, straining at a Gnat, and swallowing a Camell) teare and divide, and as much as in them lieth, kill and destroy the body of CHRIST.

b Augustin. *c. Don. d. Bapt. l. 3. c. 16.*

c Iren. *l. 4. 62.* Iudicabit eos qui schismata operantur, qui sunt inanes, non habentes Dei dilectionem, &c. propter modicas causas gloriosum corpus Christi cōscindunt, & quātum in ipsis est, interficiunt, &c. liquantes culicem, & deglutientes Camelum, &c.

T. B.

T. B. *Argument* 2.

Either the ſeventh-day Sabbath muſt be aboliſhed, or elſe it muſt continue ſtill in force.

But the ſeventh-day Sabbath is not aboliſhed: for there is not in all the New Teſtament any Commandement, or any prohibition, as a countermand to the fourth Commandement, where it is expreſly written, Thou ſhalt not ſanctifie the ſeventh-day Sabbath: Neither is there any Text of Scripture out of which it can be neceſſarily proved. Therefore the ſeventh-day Sabbath is ſtill in force.

Anſw. 1. By the terme *aboliſhing*, the Objector underſtandeth *abrogation* of the Law, by a totall mutation and deſition [a]: or an expreſſe and formall revocation of the Law, by *Gods* countermand.

But abrogation is not the onely meanes to make a Law ceaſe: for a Law may ceaſe to be in

a Lege. 120. *ff. d. verb. ſignif.* Derogatur legi, cum pars detrahitur: abrogatur lex, cum prorſus tollitur.

in force, without an expresse revocation of the Lawgiver, and that many wayes [b]: of which these following belong to our purpose: 1. If a Law be enacted, to continue for a certaine time [c], when that time is elapsed, the Law ceaseth without any further abrogation, *Exod.* 12. 22. 2. If a Law be imposed upon a certaine State and community of people, whiles such a forme of gubernation lasteth: if that forme of government be changed, the positive Law ceaseth, unlesse it bee revived under the new forme.

The major proposition therfore of the Argument is denied: for the Law of the seventh-day Sabbath, was onely a temporary Law: and it was to continue in force of obligation, untill the comming of the *Messiah*, & during the *Legall Covenant*, and no longer: and therefore being not revived under the Gospell, it continues not in force [d], although it were not abrograted or abolished, by any negative sentence, of God the Lawgiver.

The judiciall Lawes of the Old Testament, to wit, *That a Theefe stealing a Sheepe, shall restore foure fold, &c.* Exod. 22. 1. *That a man shall not gleane his Vineyard,* Lev. 19. 10. *nor go back againe, to fetch a sheafe of corne, which hee had forgotten, at the cutting downe of his harvest,* Deut. 24. 19. and *one shall not deliver unto his Master, the servant which is escaped from his Master,* Deut. 23. 15. These and such other like judiciall Lawes, are not repealed, by an ex-

b Scholast. *in* 2. 2. Cessat aliquando tota lex, & non abrogatur. Mærat. *d. leg. disp.* 7. *tr.* 13. Nec dubium esse debet, quin possit tota lex aliter desinere quam per abrogationem.

c *Ibid.* Simul ac certum & definitũ tempus effluxerit pro quo data fuit: lex sponte quodammodo sua ac ex seipsa desinit. Quando tempus expirat pro quo lex erat constituta, ipsa se tollit, nec solvitur sed impletur.

d Salas *d. leg.* Revocata est implicite & virtute per substitutionem legum Evangelicarum. August. In umbra data est significante quæ sublata est luce veniente. Athanas. Sicut exorto sole, candela cessat.

preſſe and particular ſentence of abrogation: Notwithſtanding, being poſitive precepts of the old Teſtament, they are ceaſed under the Evangelicall Law.

2 The aſſumption of the argument alſo is denied. For it can be proved, that the obſervation of the ſeventh-day *Sabbath* according to the Law of the fourth Commandement, was a branch of the *Legall Covenant*, *Exod.*31.13. *Ezech.*20.12.20. And it is the expreſſe Doctrine of the New Teſtament, that the *Legall Covenant* is ceaſed, *Heb.*8.6,*&c.* & *Ch.*10.16. Therefore it is an errour which the Objector hath delivered: in ſaying, it cannot be neceſſarily proved or concluded out of any Text of Scripture, that the fourth Precept of the Decalogue touching the ſeventh day Sabbath is aboliſhed.

T. B.

T. B. Argument 3.

They which diſlike the ſeventh day Sabbath, and are utter enemies to the keeping of it: *Doe* maintaine notwithſtanding, that it is ſtill in force: *For* their doctrine is, *The Sabbath of the fourth Commandement is Morall and perpetuall.* It is *part of the Law of Nature, and ſo a part of the Image of* GOD: *Therefore* the ſeventh day Sabbath is ſtill in force. *This* Argument is of weight, becauſe a teſtimony which a man gives againſt himſelfe, is ever accounted ſtrong.

Anſw. Some of the Authors [a] cited by the Objector, to prove the ſeventh day Sabbath to be in force, are as farre wide, in one extremity, as he is in another.

[a] D. B. *of the Sabbath, pag.* 40. R. B. *Againſt Br. page* 90.

There be other Divines of good note [b], who maintaine, that one day of ſeven in every week,

[b] Fra. Iunius, *Prælect. in Gen. cap.* 2. Quia Χριστιανæ hæc lex naturalis eſt, ſancitur præcepto quarto Decalogi, tanquam ab hominibus ex æquo obſervanda. *Quod* naturale eſt diem quemque ſeptimum Deo ſacrum eſſe illud permanet.

ought to be an Holy-day, not by the letter, but by the equity of the fourth Commandement, and because of *God's* Ordinance at the Creation, who according to their judgement consecrated a seventh day of every weeke, to His religious service, from the beginning of the world.

But whereas some Heretikes, and perfidious *Iewes* [c], and certaine Sabbath-men of our Nation, maintaine that the fourth Commandement is *purely morall, and not Legall or Ceremoniall in any part*, and that, *according to the speciality thereof* [d]: *This* position is proved by invincible arguments, to be erroneous, and likewise it is repugnant to the unanimous sentence of Orthodoxall Divines, in all ages, since the holy Apostles.

[c] P. Galatin. *d. Arcan. Cath. verit. li. 11. cap. 9.* Impia Iudæorũ perfidia, Sabbatum non solùm à Iudæis ipsis, sed à Christianis quoque literaliter servãdum esse probare volunt, quia inter decem præcepta moralia numeratur.

[d] *R. B.* If you yeeld not the speciallity to be Morall, you turne out one Commandement of ten, *pag.* 133.

T. B. *Argu-*

T. B. *Argument* 4.

No day of the week can be *Sabbath* day, by the Law of the fourth Commandement, but onely the ſeventh day. *For no* other day, is expreſly mentioned or commanded to be kept holy. And all other dayes of the weeke, are by GOD Himſelfe appointed to be working-dayes, *Exod.* 20. 9. *Deut.* 5. 13.

Anſw. The Church of *England*, walking in the good and old way of the orthodoxall primitive Fathers, groundeth the religious obſervation of the *Lord's* day, and of other *Chriſtian* Holy-dayes, upon *the naturall equity*, and not upon the letter [e] of the fourth Commandement. *And* although the Sunday or *Lord's* day, in the time of the Law, was an ordinary working-day: *Yet* under the Goſpell, the ſame is an Holy-day, by the perpetuall ordinance of the Catholike Church. *And* this ordinance and obſervation of the *Lord's* day, began in

e Origen. in Mat. *Tract.* 26. Sunt Scribæ infælices, qui literam legis ſequentes, in infidelitatem & vanas ſuperſtitiones incurrunt.

the Holy Apostles age [f], and hath universall been continued ever since, to the great honour of CHRIST our *Saviour*, and to the marvellous benefit of *Christian* soules, who upon this Holy-day, are edified weekely in vertue, godlinesse, and true Religion: *And* therefore we justly account all those, who maligne the honour of this blessed day, prophane and sacrilegious.

f Ilich. *in Levitic. ca. 9.* Nos illorum (Apostolorum) sequentes traditionem: Dominicum diem, divinis conventibus sequestramus.

August. de Temp. Serm. 251. Dominicum diem Apostoli & Apostolici viri religiosa solennitate habendum sanxerunt, *pag. 819.* Basil. *de Spirit. Sanct. cap. 27.*

T. B. Argument 5.

To sanctifie the seventh day, is a part of the Morall Law: and every part of that Law is in force, because the whole is in force: according to the Logicke rule: *Posito vel remoto toto, necesse est poni, vel removeri partes.* And as in Circumcision, and the Feast of Passeover, the eight and fourteene dayes were appointed, as well as other actions: *So likewise* the particular day designed, is as well to be observed in the Sabbath, as resting from labour

labour and Sanctification. *Id. pag.* 415. The doing worke on the Sabbath, was punishable by death, *Exod.* 31. 15. & 35. 2. *But* punishment implieth sinne: and sinne presupposeth a law: (*to wit a Morall Law.*)

Answ. To keepe holy the seventh day, by resting from servile labour, was a duty commanded in the Law of the fourth Commandement. And whiles that Law was in force, the time and day of rest, was commanded, as well as cessation from labour.

But it is formerly proved by demonstrative arguments, that the Law of the fourth Commandement, according to the speciality thereof, was positive and temporary g. *And no* part of it is in force under the Gospell, but onely the naturall and morall equity.

g Synopsis, *Purior. Theolog. Disp.* 21. n. 10. Sabbati præceptio, non est a naturæ necessitate, ut reliqua præcepta, quæ menti insita, & per se cognita sunt: sed κατὰ συνθήκην ex voluntaria Dei institutione.

Secondly, *The* penalty of death, was common to many legall and ceremoniall transgressions: *Gen.* 17. 14. *Levit.* 16. 2. *Numb.* 4. 20. 2 *Sam.* 6. 7. *And* this no more proveth the fourth Commandement to be simply and perpetually Morall, then the Law of Circumcision: or the Law, that the *Kohathites* should not see the holy things of the Sanctuary uncovered.

T. B. *Argu.*

T. B. *Argument 6.*

The ſeventh day of the weeke, is the Sabbath of the fourth Commandement. *But* the Sunday, neither by naturall, or by Scripture computation, is the ſeventh day of the week, but the firſt day, or the eight day, *Gen.* 2. 2. *Matth.* 12. 1. *Ioh.* 5. 10. *The Sunday* therefore, is not the day appointed to be kept holy by the fourth Commandement, but the Saturday.

Anſw. It is certaine that Saturday was the particular day, enjoyned by the Law of the fourth Commandement. *But* the Church of CHRIST groundeth not the religious obſervation of the *Lord's* day, upon the letter of the fourth Commandement, but upon other waighty reaſons, to be delivered hereafter.

T. B. *Argu-*

T. B. *Argument 7:*

The ſeventh day Sabbath, was ordained of GOD, to be a ſpeciall meanes, and a ſingular help to keepe in His Church the memory of that moſt wondrous and miraculous worke, to wit, the Creation of the world by Almighty GOD: *And* wee in our time, have as great uſe and neede of meanes and helpes to keepe in memory this great worke of GOD, as ever had the *Iewes*. *Therefore* the ſeventh day Sabbath ought ſtill to be in uſe in the Church of GOD.

Anſw. The ſeventh day Sabbath, was at no time, either the onely, or the principall meanes: neither is it a meanes abſolutely neceſſary to preſerve the memory of the Creation of the world[h]. *For* in old time, and in ſu-

h Alex. Hal. 4. q. 3. m. 5. art. 5. Ad illud quod dicitur, quòd datũ eſt Sabbatum in memoriam quietis Dei: dicendum quòd nec propter hoc oportet ſervari; quia memoria illius ſufficienter habetur ex lectione Scripturæ.

ture ages, and at this present, *There* are many helps and meanes, subservient to that end, farre more sufficient: *Namely*, Divine Revelation, without which, the observation of the Sabbath, would have beene but a dead ceremony. *And* since *Moses*, the holy Scriptures, of *Genesis*, *Exodus*, *&c.* and the Propheticall Bookes: and since the Ascension of CHRIST, the Scriptures of the New Testament have beene read and preached: and in all these, the doctrine of the Creation is declared. *And* although the literall observation of the fourth Commandement is ceased under the Gospell: yet this Commandement, containing among other things a narration of the Creation of the World, is commonly read, and sometimes expounded in our *Christian* Assemblies upon the *Lord's*-day and upon other Festivall daies.

And therefore the observation of the Saturday Sabbath, is needlesse in our daies to preserve the memory of the Worlds Creation.

Circumcision, and some other legall purifications, were meanes appointed by GOD under the Law, to teach people their naturall and originall uncleannesse [i]: *But* in the *Christian* Church the observation of these meanes are not necessary, for we have far better helps, &c.

i August. *in Ioan. Tract.* 30. significat circumcisio expoliationem à corde cupiditatũ carnalium. Non ergo sine causa data est, & in eo membro jussa fieri, quoniam per illud membrum procreatur creatura mortalium. Et per unum hominem mors, &c. Ideò quisque cum præputio nascitur, quia omnis homo cum vitio propaginis nascitur, &c. & non mundat nisi per cultellum petrinum Dominum Christum. Athanas. *d. Sabb. & Circumcis. pag.* 763. Circumcisio signum erat exuviarum, quæ per Baptismum deponuntur, *&c.* ἀπεκδύσεως παλαιότητος ἐστὶ σημεῖον.

T.B. *Argu-*

T. B. *Argument* 8.

Whatsoever God hath commanded in the Morall Law or ten Commandements, is still in force, and to be observed and obeyed, unto the end of the world. For it is a part of the Divine Law, which is unrepealed: and the holy Scripture in generall termes, ratifieth the continuance and obligation of the whole Morall Law, *Iam.* 2. 10. *Gal.*3.10. *Rom.*3.31.

But in the Morall Law or ten Commandements, God hath expressely commanded the observation of the seventh-day Sabbath.

Therefore, the observation of the seventh day Sabbath is still in force.

T. B. Pag. 441. I appeale unto the conscience of my Reader, *&c.* if he finde not the *Spirit* of God, secretly moving

ving him to thinke, that all things commanded among the Moralls, should be Morall: *And* that all Preacepts which God wrote and spake, should be more lasting and durable, *than* those Precepts which *Moses* wrote and spake.

Answ. 1. *The* Holy Scripture of the New Testament ratifieth in generall, every branch, and every precept of the ten Commandements, which is simply and naturally Morall. *But* I have formerly made evident proofe, that the fourth Commandement concerning the keeping holy the Sabbath day, is not simply Morall[k]. *And* God's externall promulgation, or speaking thereof did not alter the same, in respect of the inward forme or quality: *But* He therby made this positive Precept of greater esteeme among the *Iewes* and *Israelites*: *And* because the observation of it, was a most heavie burden, this circumstance, of His speaking and writing it, was necessary to stirre up that stiffe-necked people[l], to be more diligent in the obeying of it.

Secondly, *If God's* immediate writing, maketh things durable and everlasting: *How* happened it, that the characters of the fourth Commande-

k Aug. *de Spir. & lit. cap.* 14. In illis decem præceptis excepta Sabbati observatione, dicatur mihi quid non sit observandum a Christianis?

l Alex. Hal. 3. *q.* 5. *m.* 5. *ar.* 2. Quia ille populus duræ cervicis, difficillimus erat, ut abstraheretur à terrenis & converteretur ad cœlestia & divina: Inde est, quod determinata dies vacationis, scilicet septima, repetebatur eis frequenter in jussione: & transgressio puniebatur, cum magna districtione & severitate.

mandement, which God Himselfe wrote, are so long since perished: for if any shall reply, that all the artificiall characters of the whole Decalogue, which were written with the finger of GOD, are perished, aswell as the Characters of the fourth *Commandement*: And *therfore the losse and destruction of the Characters, is no argument to confirme the cessation of the Law of the Sabbath*: It is answered, That none of the Precepts in the Decalogue, were simply and perpetually morall, for this reason onely, or principally, because the Lord Himselfe immediately wrote or ingraved them, in Tables of stone: but by reason of the kind, and quality of their object, and because the Divine will ordained them to be such.

T. B. At the conclusion of his eighth Argument appealeth to the conscience of his Reader: *whether* he finde the Spirit of GOD, secretly (inwardly) moving him to thinke (beleeve) that all things commanded among the moralls, should be morall.

The answer is: The holy Spirit of *God* ordinarily moveth and perswadeth the conscience; not by sudden raptures or immediate impressions, ἐνθυσιαστικῶς: but by mediate causes, to wit, by arguments and sound reasons of holy Scrip-

ture, *Luke* 24. 32. *And they said one to another, Did not our heart burne within us, while he talked with us, by the way, and while he opened to us the Scriptures?* Acts 2. 37. *When they heard this, they were pricked in their heart, &c.*

But the Objector's motives, in his former argument, are not arguments or sound reasons of Scripture, but meere phancies and presumptions.

For first, All things commanded among moralls, are not alwaies simply and eternally morall: and positive Precepts, and morall Commandements, are often in one and the same Chapter, yea, and in the same verse of holy Scripture, conjoyned and rehearsed together, *Lev.* 19. 4, 5. *Ezech.* 18. 6. *Act.* 15. 29. and the whole and entire Law of *Deuteronomy*, containing both Legalls and Moralls, was placed within the same Sanctuary, with the Decalogue, *Deut.* 31. 26. *Take this Booke of the Law, and put it in the side of the Arke.*

Secondly, many morall and perpetuall Commandements were uttered and penned by *Moses*, to wit, *Deut.* 1. 17. *You shall not respect persons in Iudgement. Exod.* 22. 22. *You shall not afflict any Widow or Fatherlesse Childe, Deut.* 24. 14. *Thou shalt not oppresse an hired servant that is poore and needie. Exod.* 22. 25. *If thou lend money unto any that is poore, thou shalt not be to him as an Vsurer, neither shalt thou lay upon him usury. Chap.* 23. 2. *Thou shalt not follow a multitude to doe evill.*

By

By these and many other testimonies it is evident, that some morall Commandements were uttered and penned by *Moses*, which were not expressly and immediately written with the finger of GOD.

Thirdly, in the New Testament, the Precepts penned or preached by the holy Apostles, were as divine & as perpetuall in respect of obligation, as those which were preached by our blessed Saviour Himselfe. [a] And *Christ* Himselfe wrote no part of the Evangelicall Law, declaring thereby, that the immediate writing of GOD, is not necessary to the constitution of Divine Law, or to make the same morall: but that his *inspiration* is of as great efficacie, and authority, as his writing.

[a] *Cypri. d. Ablut. ped.* Nec minus ratum est quod dictante spiritu sancto Apostoli tradiderunt, quàm quod Dominus per se tradidit.

Aug. d. Consens. Evang. li. 1. c. 35. Quicquid enim ille de suis factis & dictis nos legere voluit, hoc scribendum illis tanquàm suis manibus imperavit. *Hoc* quisquis intellexerit, non aliter accipiet quod narrantibus Discipulis Christi in Evangelio legerit, quàm si ipsam manum Domini, quam in proprio corpore gestabat, scribentem conspexerit, *&c.*

T. B. *Argument* 9.

If the fourth Command. concerning the seventh-day Sab. is not now in force, then it standeth for a *Cypher*: and it commandeth non-sense: to wit, you must rest from labour upon Sunday, because the 4th Commandement saith: Remember to keepe holy the Saturday-Sabbath, in memory of the Creation. *D. B.*

Iob. Sprint. d. Sab. p. 14. If the *Church* should take away one of the ten Commandements there would be left but nine, and so one of the words of God, and Law of the perpetuall Covenant, and direction of good workes would be abolished.

D. *B. d. Sab. pag.* 37. If that Position of theirs be true, then there should be but nine moralls, (in the Decalogue) which were to disturbe the whole Law.

R. *C. d. Sab. pag.* 56. When *Moses* calleth them ten words, shall we thinke hee ment more or lesse, than the just number of the (ten) morall precepts? especially when in *Exodus* hee saith: *God spake all these words*: and in *Deuteronomy*: *hee added no more.* If any other had beene put to, they had exceeded that number: if this fourth be none of them, they would be but nine.

Answ. 1. The fourth Cõmandement stood not for a Cypher in the Old Law, but it obliged the *Israelites* to the literall obedience of it.

2 It standeth for no Cypher, in the Law of grace: for the common and naturall equity of this Commandement, obligeth mankinde to the end of the world[a].

3 When the Christian Church, by authority received from the Holy Ghost, hath ordained and determined set and definite daies, and times, and houres, for *Gods* publike and solemne worship, and for Ecclesiasticall offices:

to

a Aquin. in 3. *sent. d.* 37. *art.* 5. Præceptum de Sabbato observando, secundum illud ejus, quod naturalis ratio dictat, præceptum morale est: ut scilicet aliquo tempore homo contemplationi vacet: sed taxatio temporis in quo vacandum sit, non est de dictamine naturalis legis, & ideo non est morale præceptum. Petigian, in 3 *sent. d.* 37. *q. unic.* Licet præceptum Sabbati fuerit ceremoniale, tamen in decalogo ponitur, quia non erat pure ceremoniale: & quia erat determinatio naturalis præcepti, de vacando rebus divinis.

to wit, *Eaſter day, the Aſcenſion day, Chriſtmaſſe-day, Whitſuntide:* the *Sundaies of every Weeke* throughout the whole yeere, and other holy Church-daies: the religious obſervation of theſe daies, and holy times, and the houres of the daies, is reduced to the fourth Commandement, *as a ſpeciall to a generall:* to wit, *Gods people muſt obſerve holy times, becauſe the equity of the fourth Commandement, which is the Law of Nature obligeth thereunto: But Eaſter-day, and Chriſtmaſſe-day, and Sunday, &c. are Holy-daies, lawfully appointed by the Governours of the Church; and ſubordinate to the equity of the fourth Commandement. Therefore Chriſtian people are to obſerve theſe Holy-daies and Times, in obedience to the equity of the fourth Commandement.*

4 This Commandement ſtandeth not for a Cypher, neither is it read and expounded in vaine among Chriſtians: becauſe the letter of that Commandement, figureth, repreſenteth, and conſequently it teacheth and commandeth the obedience of many Evangelicall duties: namely, *reſting from the ſervile workes of ſin*[c]: alſo *reſting and relying upon Chriſt*, for remiſſion of our ſinnes, and everlaſting happineſſe[d]:

c Anaſt. *Sinait. in Hexam. l. 7.* Sabbatum, &c. eſt vera peccati depoſitio, quam ego fidelis agere jubeor, & feſtum celebrare, in requie & adimpletione vitæ meæ: in quo Sabbato, me jubet Deus, non tollere onus peccati, & ſarcinam hujus ſæculi.

Epiph. *l.* 1 *Hær.* 5. Habebant illi (Iudæi) Sabbatũ quod nos ad magnum illud Sabbatum; hoc eſt, Chriſti Domini quietem, præparando detinet: ut à peccato ceſſantes, velut Sabbatum quoddam in Chriſto celebremus.

Greg. Nyſ. *d. Reſur. orat.* 1. Per Sabbatum inſtituimur, ut à peccatis quieſcentes abſtineamus, &c. Marchar. *Hom.* 35. Anima quæ meretur liberari ab obſcœnis & ſordidis cogitationibus, verum Sabbatum celebrat, & veram quietem requieſcit otiumq; ageus, & liberata à cunctis operibus tenebroſis. *d Epiph. Hær.* 30. Hic (Chriſtus) eſt magnum, ſempiternumq; Sabbatum, cujus parvum illud (Iudaicum) exemplar fuit, &c. Damian. *l.* 2. *Ep.* 5 Quid per Sabbatum debemus intelligere niſi Chriſtum? In illo ſiquidem Sabbato requieſcimus, cum in illo ſolo ſpem ponimus, cum hunc toto cordis amore diligimus, ac rerum temporaliũ concupiſcentiam poſtponentes, à ſervilium operum labore abſtinemus.

laſtly, *leading an holy and religious life*, that we may at laſt enjoy the reſt of heaven, *Heb.* 4. 11, &c.

T.B. *Argument* 10. *out of* Mat. 5. 17.

Chriſt ratified the very leaſt thing commanded in the Law: even unto the leaſt letter, to continue for ever, *Mat.* 5. 17, 18, 19.

Therefore together with the reſt of the Commandements, he ratified that of the ſeventh-day *Sabbath*.

Pag. 451. I cannot deviſe what ſhould be more pregnant or plane, for maintenance of this morall ordinance of GODS the ſeventh-day *Sabbath*.

Anſw. Our bleſſed Saviour, in this part of his Goſpell, penned by S. *Matthew*, ratified not onely the naturall morall Law, which Chriſtians are to obſerve: but the whole Divine Law, poſitive, and ceremoniall, and the whole doctrine of the Prophets: to wit, reſpectively, according to their ſeverall kindes and qualities.

1. Hee

1 Hee ratified the whole Law, which was purely, simply, and perpetually morall, in respect of necessary obedience and observation.

2 Hee ratified Ceremoniall and Positive Lawes, in respect of their spirituall use and signification, and by fulfilling all things typed and prefigured by them.

3 Hee ratified the whole Doctrine of the holy Prophets, by fulfilling in his owne person, and in the members of his mysticall body all things foretold and propheſied by them: and he maintained alſo the reading, expounding, and ſpirituall, and morall application of propheticall doctrine, to continue in the Chriſtian Church, to the worlds end.

Alex. *Hal. 4 quæſt. 5. art. 2.* Ad id quod objicitur, quod *jota unum*, &c. dicendū, quod non dicit, hæc non tranſibunt ſimpliciter, ſed quod non tranſibunt donec omnia fiant. Fieri autem vel impleri dicitur dupliciter. Vel ad literam, & ſic implentur moralia: vel ſpiritualiter & ſic implentur ceremonialia. Aug. *c. Fauſt. Manich. l. 18. c. 6.*

Reade a fuller and larger anſwer to this objection, (out of the 5th of S*t. Matthew.*) *pag.* 61, 62, &c. and the Reader will perceive, that *T. B.* had little reaſon to put ſo much confidence in this objection.

T. B. *Argument* 11.

CHRIST commanded His Disciples to use all possible meanes, that they might not prophane the Sabbath-day, by working, travelling, moiling, or toiling in it, for above fifty yeeres after the end of Ceremonies: for He said, *Matth.* 24. 20. *Pray yee, that your flight be not in the Winter, neither on the Sabbath-day.*

Now how can it enter into any mans head to thinke that Christ should command them, that they should not flie on the Sabbath-day, in any other sense than this, because he would not have them profane it? and because he would have his Fathers Will revealed in the fourth Commandement carefully to be observed: and because he would not have his Disciples pollute their consciences with profanation of Gods Sabbath.

Edw.

Edw. Elton upon the fourth Commandement, *pag.* 90. CHRIST foretelling the destruction of *Hierusalem*, which should be forty yeeres after His Ascension, when all Iewish Ceremonies were abrogated, bids His Disciples *Pray, that their flight might not bee in Winter, nor on the Sabbath-day.*

Now, If this Commandement had beene Ceremoniall, they might have fled with as little care and griefe on that day, as on any other day.

Answ. Our *Saviours* speech to the Disciples, *Matth.* 24. 20. *Pray that your flight be not in the Winter, neither on the Sabbath:* was not delivered to signifie, that the Law of the old Sabbath was in force at the destruction of *Hierusalem: But* for other reasons.

1. *It is* an undoubted verity, that the old legall covenant was cancelled and repealed, at the Passion of CHRIST: and the new Covenant was sealed and ratified with our *Saviours* blood [a] *Hebr. Chap.* 8. and *Chap.* 9. *And* this being so, they which beleeved in *Christ*, and had knowledge of their *Christian* liberty: were freed from necessary obedience of legall ordinances.

a Aug. *lib. quæst.* 83. Mortuo pro nobis Christo, novum Testamentum firmatum: cujus similitudo vetus Testamentum erat, in quo mors Testatoris per victimam figurabatur.

But yet notwithstanding, this Evangelicall doctrine, concerning the cessation of the old Law, did not presently take generall footing, neither was it universally received, at the first plantation of *Christian* Religion: for many beleeving *Iewes* and Proselytes adhered stifly to many legall observances, and especially to the Law of the Sabbath: *And* the unbeleeving *Iewes* were most rigid, and zealous observers, and exactors of the observation thereof, according to the traditions of their elders.

Secondly, *Although* it was no transgression of the Law of the fourth Commandement, in case of urgent and extreme necessity, to travell, or to labour, or to flee from danger: *Yet* the common and generall opinion of the Iewish Nation was otherwise, and they esteemed it an intollerable prophanation to doe any such thing upon the Sabbath-day: *Ioh.* 5. 16. *Therefore did the Iewes persecute* IESUS, *and sought to slay Him, because Hee had done these things on the Sabbath-day.* If therefore the Disciples, or *Christian* beleevers, should be compelled to flee on the Sabbath-day, they would be in perill [b], to be greivously molested and persecuted by their owne superstitious Nation.

It is therefore false, which the Objector concludeth from our *Saviours* words, *Matth.* 24. namely, that CHRIST willed His Disciples

b *Abulens. q.* 121. *in Matth.* 24. Sabbatum obstabat ad fugiendum, non quasi conversi ad Christum putarent esse peccatu: *Quia* etiamsi putarent manere obligationem legis, sicut in lege *Mosis*: *Non* erat peccatum fugere in tali necessitate: *Tamen* licèt constaret de hac necessitate credentibus, *Non* constabat Iudæis inter quos vivebant credentes, nesciebant enim talia pericula instare. *Et* ideo putarent illos violatores Sabbati, quasi sinè causa itinerantes: *Et sic* lapidarent eos.

ciples

ciples to pray, that their flight might not be in the Sabbath, because their flight on that day, would be a transgression of the Law of the fourth Commandement, for that Law was ceased at the destruction of *Hierusalem*: and *Christians* might as lawfully travell, or labour, or flee on that day, as upon any other.

Lastly, whereas *E. E.* in his Catechisme, *pag.* 90. applies our *Saviours* words, to the Sunday, or LORD's-day, as though CHRIST should have said: *Pray that your flight be not on the Sunday: Surely* this glosse destroyeth the Text: for it was lawfull in our *Saviours* daies, *Luke* 24. 13. and in many ages after, to labour, travell, flee, *&c.* upon the Sunday: and no Law of GOD, or man, prohibited the same: *And* the *Lord's*-day, was a distinct day of the weeke, from the Sabbath-day of the fourth Commandement, of which *Christ* speaketh, *Matth.* 24. *Neither* was it at any time called the Sabbath-day, either by our *Saviour*, or by any of His Apostles, or their immediate Successours.

But there is nothing more familiar, with these new Sabbath-masters, than to wrest holy Scripture, to their owne purpose.

T. B. *Argu-*

T. B. *Argument* 12:

The Apostles, after the death and Resurrection of CHRIST: and when all legall ceremonies were dead, duely observed and kept holy the Sabbath-day. *So likewise* did the Primitive Church, after the Apostles, for three or foure hundred yeeres.

Answ. The holy Apostles, and their Successors observed not the Sabbath-day in obedience, or after the rule of the fourth Commandement: *But* for other reasons formerly declared, *pag.* 68.

1. They observed it not in obedience to the fourth Commandement, because both the Apostles and their Successours, had taught the Church, that the law of the old Sabbath was ceased. Read before, *pag.* 6. &c.

Secondly, They observed not the same universally in all Churches, but in such onely, wherein were *Iewes* and Proselytes. *Neither* did they establish the perpetuall observation of it in any Church, which was planted by them: *Neither* observed they it, according to the rule of the Law. Reade *pag.* 71.

T. B. *Argu-*

T. B. *Argument* 13.

We Christians are to imitate GOD, in keeping the seventh day Sabbath. *For* the Scriptures in generall, doe frequently set before us GOD's example for imitation, and exhort us, to be followers of Him, *Ephes.*5. 1. *Matth.*5. 48. *Luke* 6.39. 1 *Pet.*1.15.16. *And* GOD Himselfe in the fourth Commandement fetcheth a reason, to have us keepe the seventh day Sabbath, from His owne example.

But to imitate GOD, is to doe as He did: and Hee rested the seventh day, and not the first day, or the eight day. They therefore which keepe holy the first day, thwart and crosse GOD, and doe not imitate and follow Him.

Answ. 1. Every Divine action is not a common rule of imitation, for then we should strive to imitate GOD, in His actions extra-

ordinary[c], in His operations of absolute power, and when Hee worketh *ad extrà*, according to the liberty of his owne will, and good pleasure. *But* the Almighty hath declared unto us, in His holy Word, in what things we must imitate Him: namely, *in doing of good, and shunning of evill, in fidelity, and truth, in holinesse, righteousnesse, charity, compassion*, &c.

Secondly, GOD Almighty in the fourth Cõmandement, setteth downe a reason wherefore Hee Himselfe imposed the Law of the seventh daies rest upon the *Iewes*, namely, because on that day He ceased from the worke of prime creation, and His will was, that they throughout their generations should keepe it holy, by resting from worldly labour, in memory of the Creation[d].

But He imposed not this Law (of resting upon every seventh day, in memory of the Creation) upon *Christian* people, by any Evangelicall Precept: neither did Hee command the *Gentiles* at any time, before or after the Law, to imitate His example, of resting the seventh day of every weeke.

And therefore abstinence from worldly labor upon the old Sabbath, in imitation of GOD Almighty, would not be a worke of holinesse and true obedience in us *Christians: But an* act of Iudaicall superstition.

T.B. *Argu-*

c Aug. in *Psal.* 90. In quo imitaturi sumus vias Christi? Nunquid in ea magnificentia, in qua Deus erat, &c. ut talia miracula faciamus, qualia ipse fecit, &c.

d Philo *de opif. mundi*. Sicut Reges diem natalem filiorum suorum coli jubent: Ita Deus natalem operis sui mundi, peculiari festo assiduè recoli voluit, ad excludẽdum errorem philosophorum, omniumq; infidelium, qui dicturi erant, mundum non habuisse principium.

T. B. *Argument* 14.

We may not with Libertines, Antinomians, and Anabaptists, abolish the whole Law of the ten Commandements: *But* the seventh day Sabbath is one of the ten Commandements.

Pag. 500. There is as good reason for us, to joyne with Antinomians, and Anabaptists, in casting away the (whole) Morall Law, *As* to joyne with them in casting away the Sabbath-day, commanded in the Morall Law.

Answ. 1. The fourth Commandement of the Decalogue, according to the literall and particular subject thereof, is a legall and positive precept of the old Law; and not any part of the naturall morall Law: *neither* is the observation thereof, commanded or ratified in the Gospell. *Reade* this proved, *pag.* 34. and *pag.* 61.

2 *They* comply not at all, with Libertines,

Antinomians, &c. moderne or ancient, who maintaine that the Law of the old Sabbath, according to the speciality thereof, is expired, in the time of Grace, and obligeth not *Christians* under the new Covenant: *But they* which maintaine the Saturday Sabbath to be in force, comply with some Anabaptists [e].

And as for the ancient Libertines, and Antinomians, namely, the Simonians, Gnosticks, Carpocratians, Eunomians, &c. *These* rejected the whole Divine morall Law: *And* were enemies to all good workes commanded by that Law.

Eunomius maintained [f], That *if one were partaker of that faith, which hee professed, no foule sinnes what soever committed by him, and continued in, could hurt him.*

Carpocrates [g] taught his followers, That *all filthy conversation, and unbleamesse of manners was lawfull*: And *that the morall Law which taught good workes, was to be contemned, because men are saved by Faith, and the Grace of* GOD *alone.*

The *Gnosticks* and *Valentinians* held: That *a spirituall person* (so they stiled people of their sect) *could no more be defiled with vitious or carnall deeds, than pure gold, can lose his worth and beauty, when it is cast into a dung-hill* [h].

e Histor. *Anabapt. lib. 6. pag. 153. Rotmanist. artic. 5.* Diem Saturni diuina authoritate institutum, non autem diem solis, humano arbitrio dedicatum, celebrandum esse.

f Aug. *Hæres. 54.* Fertur adeò fuisse bonis moribus inimicus, ut asseveraret, quod nihil cuiquam obesset, quorumlibet perpetratio & perseverantia peccatorum: *Si bujus* quæ ab illo docebatur fidei particeps esset.

g *Idem hæres. 7.* Carpocrates docebat omnem turpem operationem, omnemq; adinventionem peccati: Legem Dei quæ bona opera docet, contemnebant *(sequaces ejus)* quia sola fide & gratia Dei salvi simus. *Ex Tertulliano, Epiphanio, Theodoret.* &c.

h *Iren. lib. 1. cap. 1.* Quemadmodum autem in cœno depositum, non amittit decorem suum, sed suam naturam custodit: *Sic &* semetipsos dicunt, licet in quibuscunque materialibus sint, nihil noceri, neque amittere spiritalem substantiam. *Quapropter* & intimorate omnia quæ vetantur, hi qui sunt ipsorum perfecti operantur.

Non-

Now it appeareth by the premiſſes, that there is a large and vaſt difference betweene orthodoxall *Chriſtians*, who deny the naturall morallity of the ſeventh day Sabbath, upon true Evangelicall grounds: *And* baſe and ſenſuall Heretickes, who reject the morall Law of the ten Commandements, becauſe they delight in ſinne and wickedneſſe.

T. B. *Argument* 15.

No man by interpretation of Scripture may aboliſh the Law of the Saturday or ſeventh day Sabbath, which is the fourth Commandement.

But my Adverſaries, the *Puritan Teachers*[1], aboliſh the Law of the Saturday Sab. by their new and ſtrange interpretation of Scripture. *For theſe* men ſay, that the fourth Commandement is ſtill in force, in reſpect of the duties of the old Sabbath, namely, reſting from ſervile worke, and performing of religious offices: *But*

[1] *T. B.* Pref. to his Reader. *I have often occaſion to uſe the word* Puritan, &c. *I uſe it not in reproach of ſanctity*, &c. *but onely as a note of diſtinction, to point at ſome men, with whom I have to deale*, &c. *I take them for Gods enemies and mine, I may not unfitly reſemble thoſe Miniſters unto that cloud, which had a light and a darke part*, &c. p. 23. *Of this number are thoſe ten Miniſters, my profeſſed enemies in this point, who in ſpeciall I doe oppoſe.*

then they deny the same to be in force, in respect of the particular day expressed in the Commandement.

And thus by interpretation of Scripture, they abolish the true Sabbath commanded by GOD's Law: *But* if they would proceede sincerely; As they maintaine the day is abolished, *So* likewise they should teach, the duties are ceased: *Because* in all other divine Lawes, whensoever any part was taken away, the whole was abolished.

Answ. This man throughout his whole Treatise, is very bitter against certaine of His old friends, whom, hee stileth Puritans. *These* good men (as it seemes to me) have highly offended him, because after that they had lent him his grounds and principles, they refused to suffer him to enjoy his conclusion. *My leasure* doth not serve mee, to part the fray betwixt these contenders: *But walking* on, in the orthodoxall way, of the ancient Catholike Church, my *answ.* to this Object. is, *That* the old Sabbath-day, namely, the 7th day from the Creation[k]: *And* the legall offices of that day, are both of them ceased under the Law of Grace. We Christians observe a weekely holy-day, namely,

k *Epiphan. Haeres.* 30. Sabbatum illud lege præscriptum, ad ipsius (*Christi*) adventum perseveravit, quo demum abrogato, magnum nobis Sabbatū obtulit qui est ipse Dominus, requies, Sabbatique observatio nostra.

namely, Sunday, which with the holy Apoſtle, *Rev.* 1. 10. *Wee ſtile the Lord's-day and not the Sabbath-day.*

The duties wee performe on that day, are reſting from ordinary labour, and ſerving *God* and *Chriſt*, by Evangelicall offices.

Our reſting from labour, in reſpect of the generall, is grounded upon the Law of Nature, or the equity of the fourth Commandement. The particular forme and circumſtances of reſting, are preſcribed unto us by the Precepts of the Church. Our ſpirituall actions according to that which is maine and ſubſtantiall in them, are taught by the Evangelicall Law. Their modification and limitation, in reſpect of rituall and externall forme: and in regard of place, duration, geſture, habite, and other externall circumſtances: are preſcribed by the Law of the Church.

And (to accede to the argument in hand) in the religious obſervance of the Lord's-day, we decline two contrary extremes: 1. Iudaizing according to the rigid forme of the old Law. 2. Profaneneſſe, in pretermitting or oppoſing ſuch holy duties, as the Law of Chriſt in generall, and the Law of the Church in particular, impoſeth upon us.

And concerning the fourth Cõmandement, wee maintaine, that it obligeth us in reſpect of the cõmon and naturall equity thereof: but the obligation of that Law is ceaſed, in reſpect of ſpeciall time, & all other legall circumſtances.

Now

Now whereas the Objector saith, In all Divine Lawes, whensoever any part is taken away, the whole is abolished: If by part, hee understand such a part as is substantiall and constituent, his position is granted: but if hee understand a *circumstantiall or accidentall part*, the position is false: for the Law of prayer and divine worship is still in force, as it was in *Davids*, and in *Daniels* daies, in respect of substantiall actions: but many circumstances of time, place, and gesture, as *Daniels praying with windowes opened towards Hierusalem*, Daniel 6. 10. *And Davids lifting up his eyes toward the hills*, *Psal.* 121. 1. *His going up to the House of God, &c.* *Psal.* 122. 1, 2. are abolished in the time of the Gospell.

T. B. His argument therefore is inconsequent: for the duties of the fourth Commandement might have continued, and yet the circumstance of the day and time, have beene altered.

T. B.

T. B. *Argument* 16.

When God Almighty put an end to the annuall Sabbaths of *Moſes Lawes*, hee aboliſhed both the Duties of thoſe Feaſts: and alſo the dayes and times: *But* the duties of the ſeventh Day Sabbath are not aboliſhed. *And* therefore the day it ſelfe continueth in force, and is not aboliſhed.

Anſ. All legall and ceremoniall duties, or religious actions of the ſeventh-day Sabbath, are ceaſed, aſwell as the Legall Offices and ſervices of other annuall Sabbaths.

But all religious actions obſerved in the Old Teſtament, which are ſpirituall, or ſimply and properly morall, are in force in the New Teſtament: and many poſitive duties, to wit, the adminiſtring and receiving the Sacraments of Baptiſme, and the holy Euchariſt, the preaching of Chriſt crucified, and repentance and remiſſion of ſins in his Name, are commanded in the Evangelicall Law: Gods people alſo, are commanded in the Goſpell to pray to *God* the Father, and to give him thankes in the Name

of Christ, *Iohn* 16.24. *Col.*3.17. and to bow the knee of body and soule, at the Name of IESUS: and to love one another, as Christ hath loved us, *Ephes.*5.2.

All the foresaid duties are Evangelicall, and not legall: and they are not commanded by the fourth Precept of the Decalogue, but by the Law of Christ in the Gospell.

The spirituall and Evangelicall Offices therefore which Christian people render to God upon the Lord's-day, and upon other holy-dayes, were not commanded by the fourth Precept of the Decalogue, neither continue they in use in the Church, by vertue of that *Commandement*.

T. B. *Argument* 17.

The sanctification of the seventh Day Sabbath is a part of GOD's worship, compriſed in the firſt Table of the Morall *Law*: *And* it was written by the finger of GOD in Tables of ſtone.
Therefore the ſanctification of this day is Morall, and now in force.

Anſw.

Anſ. The ſanctifying of the Sabbath, in the old Law, was an act of divine Religion: and ſo was the obſervation of the Paſſeover: but that which in thoſe times was holy and religious, is now profane and ſuperſtitious, as appeareth by Circumcision, burnt Sacrifices, *&c.*

Neither did the writing the fourth Commandement, argue it to be ſimply and perpetually morall: for although this bee affirmed by many, yet it can never be proved: and let any Sabbatizer yeeld a ſound reaſon if he be able: *wherefore* Gods inward writing by inſpiration, and mentall revelation, ſhould not cauſe Precepts ſo revealed and written, to be perpetuall, aſwell as his externall pronouncing, writing, or forming. But the Lords writing by inſpiration and internall impreſſion, did not argue that all precepts ſo written were ſimply and perpetually morall. Therefore *Gods* externall writing made them not ſuch. *Reade* before *Page* 54.

T. B. *Argument* 18.

The obſervation of the Old *Sabbath-day*, was celebrated by Chriſtians after the death of Chriſt, and the abolition of all Legall Ceremonies: and was recorded by way of approbation, and commendation by the Holy Ghoſt, to all poſterity, *Luke* 23. 56.

R. *B. c. Briarw. Pag.* 104. *H. B. Dialog. Manuſcrip.* The holy Women, the Diſciples of our Saviour, reſted the *Sabbath-day*: and would not enbalme his Body, though they had prepared ſpices, and ointments the day before: and their worke by the Evangeliſt, *&c.* hath this commendation: that it was according to the Commandement, *Luk.* 23. 56. And they returned and prepared ſpices and oyntments, and reſted the *Sabbath-day*, according to the Commandement.

Anſwer.

Anſw. The *Legall* Sabbath, was at this time in force, for ought theſe holy Matrons knew, to the contrary. For that Law was not then repealed, by any publike act, or plaine ſentence of the Law-giver, and therefore the obſervation of it, did ſtill oblige the conſciences of all ſuch, as were under the Law [a], untill they were reſolved of the repeale thereof.

For it is an infallible maxime: That *all juſt Lawes, Divine, or humane, are ſtill to be obſerved,* untill *their expiration, or abrogation bee made knowne, to the Subjects, by ſome ſufficient declaration, expreſſe, or vertuall:* That is, *by ſome edict, or publike conſtitution* of Prince or ſtate: or by deſuetude, or contrary cuſtome: or by *ceſſation of the ground* and reaſon of the Law: or *by elapſe and ending of the time,* for which it was given when the Law is temporary: or *change of place:* and laſtly, *when a Law becomes unprofitable or pernicious* to the publike. [b]

a Medina. *i.* 2. *q.* 103. *art.* 3. Licet ſola revocatio præcepti, tollat ejus vim obligandi: nihilominus ſubditus cui datum eſt illud præceptū, obligatur ad illud obſervandum, donec ſibi innoteſcat revocatio, non quidem ratione præcepti, ſed propter dictamen conſcientiæ.

b *L. d. quibus ff. d. legibus can. in iſtis.* Iuſtinian. *Novell.* 3. *Cauſa ceſſatio.* Rebuff. *ad. l. derogatur.* 102. *d. verb. ſig.* Abrogationis variæ ſunt cauſæ: 1. Conſuetudo contraria. Conſtitutio contraria. 3. Cauſæ ceſſatio. 4. Loci varietas. 5. Tempus. 6. Majus damnum inde ſequens.

T. B. *Argument* 19.

Vnleſſe the fourth Commandement bee ſtill in force, for the time and day ſpecified therein, it commandeth nothing, but ſuch duties only, as were formerly enjoyned in the ſecond *Commandement.*

For the ſecond Commandement forbiddeth all falſe worſhip, and commandeth the true Worſhip of GOD: as Prayer, Preaching, Pſalmes, Sacraments.

Now this being granted, there will bee a tautology, and needleſſe repetition in the fourth Commandement of the Decalogue, becauſe it commandeth no new or diſtinct duty, from thoſe which were commanded before.

Anſw. 1. It is manifeſt that the ſecond *Commandement* of the Decalogue prohibiteth, the making and ſetting up of Images to be adored, *Levit.* 26. 1. *Ye ſhall make you no Idols nor graven Image,*

Image, neither reare you up a ſtanding Image, מצבה *neither ſhall you ſet up any Image of ſtone in your land, to bow downe unto it,* להשתחות עליה.

But by what evidence can any new dogmatiſt, make it appeare, that this precept requireth Evangelicall worſhip, in ſpirit and truth, to wit, *by faith, hope, and charity?* and as for Evangelicall prayer, in the name of Chriſt: and preaching Chriſt crucified, and raiſed from the dead: and the uſe of Evangelicall Sacraments, Baptiſme and the holy Euchariſt, what Alchymiſt can extract theſe out of the ſecond Commandement? And I ſee no reaſon, but if that theſe Evangelicall duties, are commanded in the Decalogue, why a man may not bee juſtified by the Law, aſwell as by the Goſpell.

2 The fourth Commandement of the Decalogue, *Remember the Sabbath day to keepe it holy:* according to the literall ſenſe thereof, enjoyneth not ſuch ſpirituall and Evangelical duties as are mentioned in the objection, to wit, *prayer (to God the Father in the Name of Ieſus Chriſt,* Iohn 14.13. *&* 16.24.) *preaching of the Goſpell, and hearing of the ſame preached, or the adminiſtration, and receiving the holy Sacraments of the New Teſtament.*

Alſo it is a controverſie among Divines, whether this precept commanded the *Iewes*, and *Iſraelites* in generall, to wit the whole Nation upon the weekely Sabbath, to reſort to any publike congregation, and to be preſent at any

any common Divine Service, or at any solemne reading, and exposition of the Law.

The Law of *Deuteronomy*, was to be read in publike, in the yeere of Release, to all the people, *Deut.* 31. 10. *And Moses commanded them, saying: At the end of every seven yeeres, in the solemnity of the yeere of release, in the feast of Tabernacles.* 11. *When all Israel is to come to appeare before the Lord thy God in the place which he shall chuse, thou shalt reade this Law* [a], *before all Israel, in their hearing.* 12. *Gather the people together, Men, and Women, and Children, and thy stranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and observe to doe all the words of this Law.* But that there should be any publike or solemne reading, and expounding of the Law, every weekely Sabbath-day, is not expresly required, and commanded in the Pentateuch.

a Abulens. *in Mat.* 5. *q.* 91. Accipitur lex specialiter pro Deuteronomio.

Neither doth it appeare by any relation of sacred History, that before the *Babylonish* captivity, there was any weekely reading and expounding [b] the Law, upon the Sabbath, either at *Silo* whiles the Arke remained there, or in the Temple of *Hierusalem*, when that was made the place of publike worship: and it is a thing to bee admired, that if the reading and expounding the Law, had beene in continuall use, among the *Iewes* every *Sabbath-day*: there should bee found in the dayes of King *Iosiah*, one copy only, or Booke of the Law, in the most

b P. Cuneus. *d. Repub. Heb. li.* 2. *ca.* 17. Sub priore templo lex recitata duntaxat à Levitis, populo est, aut etiam domi a singulis legebatur: interpretatio magistrorũ, commentatio quæ nulla erat. At sub posteriore, oraculis cessantibus, receptum paulatim more publico est, ut verba Biblici textus, sensaq; explicarentur.

most solemne place of GOD's worship, to wit, the Temple of *Hierusalem*: and that *Hilkiah* the Priest, should finde this booke, hidden in a corner, and present it to the King, as a great rarity, 2 *Kings* 22.8, 9. 2 *Chro.*34. 14.[a] Every man in common reason may conceive, that if the Law had beene commonly read, and expounded every Sabbath-Day, either in the Temple, or in other publike assemblies of the Kingdome of *Iudea*, there could not have been such a rarity of Bibles, or bookes of the Law.

2 It appeareth not in *Mose's* Law, that any other publike religious offices, were enjoyned the Priests or Levites upon the weekely Sabbath (more than such as were daily to bee performed:) but those which are mentioned, *Num.* 28.9. *Lev.* 24.8. to wit, *an oblation of two Lambes*, &c. *and two tenth deales of flower, mingled with oyle, and the Drink-offering thereof*: and besides this oblation, *the placing of twelve new loaves of Shew-bread, with Frankincense*, &c. Now the people were not commanded to bee present at this service[b], neither any other Priests and Levites, but such as waited and attended in their courses.

a Iunius *in his* Scholia *upon two Kings* 22. *saith*, *This booke was* Authenticum Mosis autographum: *but the Originall Copy was alwayes remaining in the side of the Arke*, Deut. 31. 26. *And* Hilkiah *came not with in the* Sanctum Sanctorum: *Neither came he neere the Arke, nor might he open the side of it; or take any thing out of it: and when he found the Booke, he was searching here & there in the outward places of the Temple.* Abulens. *in* 4. *Reg.* 22. 8. 40. 1. Dicitur quod *Hilchias* reperit librum: sed repetire quis dicitur vel invenire, cum alicui occurrit res, à casu vel intentione, quia quærebat eam: sed sciens locum non dicitur invenire eam, sed accipere. Sciebat autem *Hilchias* in latere Arcæ esse, *Deut.* 31. 26. Now audebat librum illum accipere ex Arca, quia contra mandatum *Dei*. Non licebat introire in *Sanctum Sanctorum* nisi semel in anno, & cum cæremoniis variis, &c. 2. Non licuit summo Sacerdoti ingredienti, &c. aperire Arcam, & aliquid ex ea tollere, &c. Nam minatus est Deus morte moriturum, &c. *Lev.* 16. b Lorin. *in Lev.* 24. Oblatio & sanctificatio panum propositionis 3. *Lev.* 21. 8. Duorum Agnorum sacrificium, cum duabus decimis similæ, & libis in Sabbato ad Sacerdotes tantum pertinebant, nec tenebantur omnes ad ea convenire.

3 Many Doctors of note maintaine[a]: That the Letter of the fourth Commandement imposed upon the *Iewes* and *Israelites*, no other externall forme, of sanctifying the weekely Sabbath, but resting and cessation from secular labour and negotiation, in memory and recognition of the worke of prime Creation: and although some other religious actions, were intended by *God*, as the end of the precept: yet no other were formally commanded.

In future times, and namely after the returne from the *Babylonian* captivity, the *Iewes* had Synagogues[b], both throughout *Iudea*, and also in other Regions of the world, where they lived, and upon the *Sabbath-dayes* they frequented the same, *Acts* 15.21. *Moses of old time, hath in every City, them that preach him, being read in the Synagogues every Sabbath-Day.* But this was not commanded in the Decalogue, or by any expresse sentence, or mandate of *Mose*'s Law.

If it shall bee now objected, that it is said, *Acts* 15. 21. that the reading and expounding of *Moses*, was used in Synagogues every *Sabbath-day, of old Time:* it is answered, that this forme of speech, ἐκ γενεῶν ἀρχαίων, is used of such

a Caietan. 22. q. 122. ar. 4. Soto. d. Nat. & Gra. lib. 1. ca. 22. Fillut. mor. quæst. tom. 2. tr. 27. cap. 1. n. 8. Lorin. in Lev. 23. 3. Suar. d Relig. lib. 2. ca. 1. Num. 5. Ex vi illius præcepti ut erat veteris legis, non fuit determinatum speciale opus cultus Divini in die Sabbati. Bonfrer. in Exod. 20. 8. Tota sanctificatio Sabbati Iudæis præcepta, non aliud fuit quàm cessatio ab operibus servilibus: & hæc cessatio apud Iudæos habebat rationem divini cultus, erat enim signum quoddam externũ negativum, quod formaliter præcipiebatur & assumebatur ut Divinus cultus. Cæteræ actiones religionis positivæ, etsi à Deo tanquam finis illius cessationis intenderentur, non erant tamen illæ formaliter iis præceptæ, ex vi illius mandati. b Sigon. d. Rep. Heb. lib. 2. ca. 8. Origo Synagogarum non fuit vetusta. Neq; enim in historia Regum aut Iudicum ulla earum memoria celebratur. Ego eas in Babylonico exilio primum constructas putârim: ut qui Templo carerent, in quo aut orarent aut docerent, locum aliquem similem Templo haberent, in quem ejusmodi officii gratia convenirent. Atque hoc idem feciſſe reliquos disperſionis Iudæos, in *Aſia, Egypto, & Europa*, cenſuerim.

things

things, as had their beginning many Ages after the Law was given in Mount *Sina:* and many times it is ſpoken of things not very ancient, *Mat.*5.21, 27, 33. *Acts* 15.7[c].

And againe, whereas it is ſaid, that the ſolemne performance of Evangelicall duties, is commanded by the generall word *ſanctifie, or keepe holy the Sabbath-day:* our anſwer is, that לקדשו to ſanctifie, is not taken in a generall notion, in the Law of the fourth Commandement, but in a particular notion, to wit, *Remember to ſanctifie the Sabbath-day, according as the Lord thy God hath commanded thee, Deut.*5. 12. But that the Lord God commanded *Iewes* and *Iſraelites* to heare Evangelicall Sermons, and to adminiſter and receive Evangelicall Sacraments, upon every weekely Sabbath-Day, is delivered in no paſſage or ſentence of *Moſe's Law,* but this was commanded by the Evangelicall Law onely.

They which in their popular Tractates and Collations, uſe to cry downe Eccleſiaſticall authority, and contend, that either wee muſt have a divine Law, for keeping holy the Lord's day, or elſe our religious ſervice, *will be ſuperſtitious, and not of faith:* maintaine with great confidence, that the fourth Commandement hath a particular and ſpeciall relation to the Sunday of every weeke: and that the ſame commandeth all Evangelicall duties, publike and private, which are to bee performed by Chriſtian people, upon that day: But this opi-

[c] Lorin. *in Act.* Idem valet hic à temporibus antiquis, quod jamdudum, & jampridem. Pelarg. *in Matth.* 5. τοῖς ἀρχαίοις nomine non ſemper intelliguntur antiqui à multis retrò ſeculis: ſed ii crebrò notantur qui præceſſerunt nos, kadmonim, ſive Reſhonim, priores, &c.

nion is novell, and unheard of, untill these latter times: and besides, the *Old Law being defunct*[a], *and legall commandements being ceased*, the same cannot be a rule to Christians, either of the fixed time, or for the forme and manner of Evangelicall worship. Now the fourth Commandement according to the literall sense thereof, is a branch of the old Law, and one of the precepts thereof; *Quibus nunc Christianos uti fas non est: which Christians may no more lawfully use under the Gospell, than circumcision, and burnt sacrifices* [b].

Vnder the Gospell wee maintaine the generall equity of the fourth Commandement, and the spirituall and mysticall use thereof, *Sed quisquis illum diem nunc observat, sicut litera sonat, carnaliter sapit: sapere autem secundum carnem, mors est* [c]. *Whosoever in the time of the Gospell observeth this day, according to the letter, is wise according to the flesh: and to be wise according to the flesh, is death.*

T. B.

a Origen. *In Iosh. Hom.* 1. Defuncta est lex, & legalia præcepta jam cessant. Iren. l. 4 c. 31. Hæc quæ in servitutem & signum data sunt illis, circumcinxit novo libertatis Testamento. Quæ autem naturalia, communia & liberalia omnium, auxit & dilatavit.

b Auguſt. *d. util. Cred. c.* 3. Lex Pædagogus noster erat in Christo, ille igitur Pædagogum dedit hominibus quem timerent, qui magistrum poste à quem diligerent. In quibus legis præceptis & mandatis, quibus nunc Christianos uti fas non est, Sabbatum est & circumcisio, & sacrificia, &c.

c Aug. *d. spir. & lit. c.* 14.

T. B. *Argument* 20.

We must have and retain such a Sabbath day as is commanded by the fourth Commandement.

But if we abolish Saturday the Old Sabbath-Day, once commanded in the fourth Commandement, then wee leave no Day as commanded, or which GOD hath sanctified and hallowed.

Answ. Christians are not bound to observe a Sabbath Day, commanded by the fourth Commandement, or by any other speciall divine Law[a]. The Gospell of CHRIST, hath given liberty to the Church, to appoint dayes and times for Divine worship in publike assemblies, and for ministeriall duties[b]. *And* accordingly

a Augustt. *Epistol.* 119. Observare diem Sabbati non ad literâ jubemur, secũdum otium ab opere corporali.

b Aquin. *Quodli.* 4. *art.* 13. Hæc est differentia inter legem utramque, quia lex vetus determinabat multa, tam in præceptis ceremonialibus, pertinentibus ad cultum Dei, quàm etiam in præceptis judicialibus pertinentibus ad justitiam inter homines conservandam: *Sed* lex nova, quæ est lex libertatis, hujusmodi determinationes non habet, sed est contenta præceptis moralibus naturalis legis, & articulis fidei, & sacramentis gratiæ. *Cætera* verò quæ pertinent ad determinationem judiciorum, vel determinationem divini cultus, libere permisit Christus, qui est novæ legis lator, Prælatis Ecclesiæ, & principibus Christiani populi.

dingly the Church had made choice of the *Lord's* Day, and of other Holy-dayes, againſt which no juſt exception can be taken.

T. B. *Argument* 21.

Wee muſt not bee partiall in the *Law*, *Mal.* 2. nor mangle GOD's *Law*: but have reſpect to all GOD's Commandements, as *David* had.

But if we reject the old Sabbath, we are guilty of mangling GOD's *Law*.

Anſw. They mangle the Law, who reject or diſannull any part or member therof, which is in force, and which ought to bee obſerved. *But* the Law of the old Sabbath, is not a Divine Law of that quality.

T. B. *Argu-*

T. B. *Argument* 22.

It is maintained by many Divines, that one day of every weeke ought to be ſanctified, by vertue of the fourth Commandement.

Now Saturday is GOD's ancient, and ſanctified Day: and this Day is expreſſely commanded in the Decalogue.

Therefore Saturday, GOD's ancient, ſanctified, and hallowed Seventh Day, muſt be our weekely Sabbath.

T. B. *Pag.* 520. What Pulpit is there, in the Kingdome of *England*, which doth not on all occaſions ſeale unto this truth, by proclaiming and publiſhing it unto the people?

Anſw. It is conſonant to the equity of the fourth Commandement, that one day in ſeven ſhall

shall be an Holy-day, wherin Christian people ought to rest, and give themselves to religious exercises: *And* the Church of Christ accordingly, both in ancient and moderne times, hath made choise of the *Lord's* day, being the day of our *Saviours* Resurrection, to be a weekly day of rest, from servile labour: and a solemne time for divine worship: neither doth the Church hold it reasonable to alter this day [a].

But all this maketh nothing for the old Saturday Sabbath: *For* the Church of *Christ*, in all ages, maintaineth the cessation and expiration thereof.

a Covarruvias, *to. 2 var. Resolut. l. 4. c. 19. n. 7.* Non temere opinabimur hanc diei Dominicæ festivitatem, ab Apostolis Divina institutione edoctis, constitutam fuisse. Eam etenim legimus traditione Ecclesiastica, semper in Ecclesia Catholica, sanctificatam fuisse, ut tandem licet ab humano instituto Apostolorum processerit, & originem duxerit (quod quibusdam placuit) nimis indecorum esset, eam ab ecclesia mutari, aut tolli.

T.B. *Ar-*

T. B. *Argument* 23.

To rest from worke on Saturday, the Seventh day, is expresly commanded in the Morall Law: and we finde it by experience a notable furtherance of God's publike and private worship and service, &c. and of the workes of mercy, both to Man and Beast.

Now all workes, commanded in the Decalogue, and which serve to promote God's service, and to benefit men by shewing mercy, are morall and perpetuall, *pag.* 528.

Answ. *Resting* from worke and labour upon the *Lord's-days* and other Holy-dayes: is as beneficiall to man, and as subservient to all good offices, both of Religion and of Charity, as is resting, and serving of *God*, upon the Saturday, or upon any other day. *And* the motives for keeping the *Lord's*-Day, are greater, than the Adversary can bring any, for observing the Saturday.

T.B. *Argument* 24.

The Obſervation of the ſeventh day Sabbath is expreſly commanded in the Decalogue: and it is ſuch a dutie, as being made knowne to a meere naturall man, he cannot in reaſon oppoſe it, but allow and ſubſcribe unto it: partly becauſe God Himſelfe is the Author of it; and becauſe of the ends and uſes of it, namely reſting from toileſome labour, and refreſhing of body and mind, which art things very reaſonable and good.

Page 534. I ſee not but it might bee proved, that the ſeventh day Sabbath is a Law of Nature. For as the *Gentiles*, ſome of them, found out the true GOD: ſo likewiſe ſome of them found out the ſeventh day Sabbath.

Anſw. 1. *It is* acknowledged by all men, that the ſeventh-Day Sabbath was expreſſely com-

commanded the *Iewes* in the Old Law: but that precept was temporary and positive, and therefore it obligeth not *Christians*, unlesse it bee made manifest, that it was renewed or confirmed by some Evangelicall precepts.

Secondly, If the ends and uses of the legall Sabbath shall bee made knowne to a naturall man, they cannot perswade him to the observation of the seventh day of the weeke, rather then of the first. *For* to rest from toilesome labour, and to refresh the body and minde, upon Sunday, or upon Saturday, is equally beneficiall, and consonant to the rule of naturall reason. *And* GOD's institution of the Sabbath day, under the Law, is of no greater force to perswade men, that it is necessary to observe the seventh day, then His ordination is to move them, to observe other positive and temporary Lawes, which were imposed upon the *Iewes* in the old Testament.

Thirdly, Whereas *T. B.* and before him, some Sunday Sabbatizers affirme that the law of the Sabbath of the 4th Commandement is of the law of Nature *, because some Heathen people found it out: *By* the same reason they may conclude, that the oblation of burnt sacrifices, is of the law of Nature. *For* many of the *Gentiles* used such sacrifices. But very few among the *Gentiles* observed the seventh day Sabbath: *The Chaldeans had it in derision, Lam.* 1. 7. *And* Saint *Augustine*[a] saith of *Seneca*, That *among all the Ceremonies of the* Iewes, *he most*

* R. B. *against* Br. *of the Sabb. ca.* 16. *It standeth firme, that the fourth Commandement* in every part thereof, *as it standeth in the Decalogue, is Morall, and of the law of Nature, pag.* 88.

[a] Aug. *de Civit. Dei, lib.* 6. *cap.* 11. Hic inter alias civilis Theologiæ superstitiones, reprehendit Sacramenta Iudæorum, & maximè Sabbata: inutiliter id facere affirmans, quod per illos singulos interpositos dies, septimam ferè ætatis partem perdant vacando, & multa in tempore non agendo lædantur.

most of all recommended their observation of the Sabbath. Because by observing it, they spent the seventh part of their life in idleness, and doing nothing.

The *Grecians* and the *Romans* [b], observed for resting-dayes but the one the eighth day; and the other the ninth. *Theodoret* [c] saith, That *no other Nation, but onely the* Iewes, *observed the Sabbath day*: And *Dio Cassius* [d] placeth the weekely Sabbath among the speciall observances of that Nation. The Latine Poets also nick-named the *Iewes*, and called them, *Septimos viros, Seventh-day men* [e], because of their observing the seventh day Sabbath.

But if any Heathen people did observe the Iewish Sabbath, this will not prove, that the Law of the Sabbath is of the Law of Nature, *For* some Heathens were circumcised, and offered burnt-sacrifices and oblations, *&c. But* they did not this by the light of naturall reason, but by imitation of *God's* people.

Lastly; if the Law of the Seventh-day Sabbath, is of the Law of Nature: *Then* it is either a principle, or a necessary conclusion of naturall reason [f]; or so agreeable to the former, that upon the notice of it, every reasonable

b Plutarch. *in vita Thesei*. Macrob. *Saturn. lib. 1. cap. 16.*

c Theod. *in 20. ca. Ezech.*

d Dio. Cass. *hist. Rom. lib. 37.*

e Abulens. *in Exo. 31. qu. 10.* Vocabant Iudæos septimos viros à septimo die quem observabant. A Sabbati observatione, eos denominabant, quasi à connotato proprio. *Ovid.* Terra Palestina septimâ culta viro. Ioseph. *c. Appion. l. 2.* Clem. *Alex. Strom. lib. 5.* Negant urbem ullam Græcorum, vel Barbarorum ex Iudaico ritu, à diei septimi cessatione ab opere suo, in suos mores suscepisse.

f Aquin. 1. 2. q. 94. *art. 4. & ib.* Cajetan. Conradus, Medina, *&c.* Scotus *in 3. dist. 37. & in eum.* Petigian. *ib. art. 1.* Scotus. Tertium præceptum quod est de Sabbato, est affirmativum, quantum ad aliquem cultum, exhibendum Deo debito tempore: *At* quantum ad determinationem hujus, vel illius temporis, non est de lege naturæ, stricte loquendo. *Similiter* nec quantum ad partem negativam, quæ includitur. Quia scilicet prohibetur actus servilis pro tempore determinato, prohibens à cultu tunc exhibendo Deo. Ille autem actus non prohibetur nisi quia impediens vel retrahens ab isto cultu qui præcipitur.

man

man will presently assent unto it, especially if he be judicious; but it is neither any principle or necessary conclusion of natural reason, nor consonant to either of these, in such a cleere manner, as that a judicious natural man shall be forced upon understanding the termes, to yeeld assent unto it. And therefore the Law of the Seventh-day Sabbath, is not of the Law of Nature.

An Argument of T. B. *propounded at the time of his censure.*

God delivered ten Commandements in Mount *Sinai*. They in all ages maintained this number. The rubricke of the service Booke, nameth ten Commandements, saying: *Then shall the Priest rehearse distinctly all the Commandements. The people after the fourth Commandement, say, Lord have mercy on us and incline our hearts to keepe this Law.* But this law commandeth the observation of the seventh day *Sabbath.*

Byfeeld. p. 133. If you yeeld not the speciality

nality of the fourth Commandement) morall, you turne out one Commandement of the tenne, from being morall, for all your generality. For to say, that this is the morality of the Commandement, and no more, that some time should bee sequestred to Divine worship, maketh this Commandement no more morall, than the building of the *Temple or Tabernacle is* morall. *Id. pag.* 144.

Answ. 1. Tenne Commandements were delivered in Mount *Sinai*, and of these tenne, the fourth Commandement is one. The *Israelites* also were commanded to keepe holy the seventh-day Sabbath. But it hath beene formerly proved, that this fourth *Commandement* was not simply and perpetually morall. Nevertheless, the same is read and expounded in the Christian Church, as other positive Precepts of the old Law: not to signifie the perpetuall obligation thereof, in respect of the particular day commanded therein: but to signifie the manifold graces of God, typed, and represented by this Law: and to perswade Christian people to observe the equity thereof, and to provoke them to the obedience of such spirituall and Evangelicall duties, as were prefigured by this Commandement.

T. B.

T. B. *Lord have mercy upon us, and incline our hearts to keepe this Law, &c.*

Answ. 1. Wee beseech God Almighty to incline our hearts to keepe and observe this Law, according to the equity thereof: which is, that upon the Lord's-day, and upon all Festivall dayes, and times, in which we assemble to serve and worship *God*, and Christ, and to heare his holy Word, and receive his Sacraments, *&c.* Wee may receive the assistance of Divine Grace, and be inabled from above, both devoutly, reverently, and holily, to honour the Lord our God, and to edifie our selves in faith and true obedience.

2 Wee beseech God to give us grace, to observe the spirituall *Sabbath*, prefigured by the legall *Sabbath*, by abstaining from the servile lusts and workes of sinne[a]: throughout the whole course of our life, and especially upon those sacred dayes and times, which by the Christian Church, are devoted to the honour and service of *God* and *Christ*.

Our prayer then to God, prescribed in the Liturgie, is not to beseech him to incline our hearts to keepe this Law, according to the speciall forme and circumstance of time, commanded

a Greg. *Nyssen. d. Res. orat.* 1. Διὰ δὲ τοῦ σαββατίσμου τὴν ἐν τῷ κακῷ ἀπραξίαν διδάσκεται.

Prosp. *Sent.* 114. ex August. Malè celebrat Sabbatum qui ab operibus bonis vacat. Otium autem ab iniquitate debet esse perpetuum, quia bona conscientia non inquietum sed tranquillum facit. Hugo Vict. *Allegor. in Exod. l.* 3. *c.* 7. Sabbatum Dei illud, quo exterius ab opere cessasse dicitur. Sacramentum est illius interioris Sabbati, ubi mens sancta per bonam conscientiam a servitute peccati quiescens, in gaudio Spiritus sancti jocundatur.

manded in the old Law: but in such a manner as is agreeable to the state of the Gospell, and the time of grace, that is, according to the rule of Christian liberty, and according to the equity and mystery of the fourth Commandement. Now Christian liberty hath freed *God's* people, under the Gospell, from the observation of dayes, and moneths, and times, and yeeres [b], upon legall and ceremoniall principles, *Gal.* 4. 10. *Col.* 2. 16.

b August. *c. Adimant. Manic.* 16. Sabbati quietem non observamus in tempore; sed signum temporale intelligimus, & ad æternam quietem, quæ illo signo significatur, aciem mentis intendimus. Origen. *in Gen. Hom.* 10. Iudæorum est dies certos & raros, observare solennes: & ideo ad eos dicit Dominus, quia Neomenias vestras & Sabbata non sustineo. Odit ergo eos Deus, qui unum diem, putant festum diem esse Domini. Hieron. *in Galat.* Omnes dies æquales, &c.

[redacted]

Answer. *That is, Arguments of Confutation, proving that T. B. his Sabbatarian Doctrine is erroneous.*

Argument. 1. Every Commandement of the Old Testament legally ceremoniall, is disanulled and expired in respect of outward observation, under the Gospell.

The Commandement of the Seventh-day *Sabbath*, is legally ceremoniall.

Therfore the Commandement of the Seventh-day *Sabbath*, is disanulled and expired in respect of outward observation, under the Gospell. And consequently, Christian people are not obliged, by the Law of the fourth Commandement, to the weekely observation thereof.

The Major Proposition is confirmed by all these Arguments following.

1 The cessation and expiration of the whole ceremoniall Law, in respect of outward observation is foretold, in the Prophets, and in the Psalmes.

2 Our Saviour in the Gospell preached and foretold the same.

3 The holy Apostles and their colleagues in the Acts, and in the Epistles to the *Galatians, Colossians, Hebrewes,* &c. deliver this Doctrine.

4 The true Catholike Church of Christ, ever since the Holy Apostles dayes, maintaineth this doctrine, to be a Divine verity, and the contrary to be heresie.

The Minor Proposition is thus proved.

Many proprieties and formall characters of legall ceremonies, are belonging to the Seventh-day *Sabbath* of the fourth Commandement, which argue the same to bee legally ceremoniall. And this being proved, it is an undoubted verity, that the Seventh-Day *Sabbath* of the fourth Commandement is legally ceremoniall, and the observation thereof obligeth not Christians.

The

The first *Character of legall ceremonies, is, that they were externall actions, signes, or types representing and prefiguring things to be fulfilled, or to come to passe under the Gospell*, Heb. 10.1. 1 Cor.10.6. Col.2.17.

Now resting from servile labour, upon the old *Sabbath-day*, was a figure and represent of spirituall ceasing and abstaining from the servile workes of sin, by Christian people under the Law of grace[a], and the same prefigured the spirituall rest, which the righteous should have in *Christ*[b]: and the eternall rest of heaven, where *people shall dwell in a sure dwelling, and safe resting place*, never to bee disquieted with labour, feare, misery, or care[c], *Heb.* 4. from *ver.* 3. to the end of the 11. *verse*.

a Tert. *c. Jud. c.* 4. Origen. *in Num. Hom.* 23. Aug. *in Ioan. tr.* 3.

b Epiph. *Hær.* 66. *n.* 85. Isidor. *Hisp.* Orig. *lib.* 6. *ca.* 18. Damian. *l.* 2. *ep.* 26.

c Aug. *c. Adaman. c.* 16. Cyril. Alex. *in Ioan. l.* 4. *c.* 31. Hieron. *in Esa.* 56. & 58. Amb. *in* 13. *ca. Luc.* Greg. Nyss. *d. Resur. Orat.* 1. Chrys. *in Mat. hom.* 40. Iunil. *Affric. d. part. div. legis. l.* 2. *c.* 6. Anastat. *Sinait. Anagog. contempl. in Hexam. l.* 7. Hugo. Vict. *Allegor. in Exod. l.* 3 *c.* 7. G. W. *Of the Sabb. p.* 31. *The seventh-day kept among the Iewes, was ceremoniall; and did shadow out unto us an eternall rest, as appeareth, Heb* 4. 4, 10. Id. *pag.* 33.

T.B. *His Objection.*

S. *Paul, Col.*2.17. By *Sabbaths*, which hee saith were figures of good things to come, understandeth not the weekely *Sabbaths*, but the annuall: for the word

Sabbaths is indefinite, and not generall: and all the other things mentioned in the Text, were not written in the decalogue, and therefore of different kinde, from the seventh-Day Sabbath. The rest were signes and shadowes of good things to come: but the seventh-Day Sabbath was a signe of a thing past, to wit the Creation of the world.

N. B. upon *Col. 2. 16. p. 75.* Object. Is the *Sabbath-day* that was morall abrogated? *Sol.* No, the Apostle speaketh here of the ceremoniall Law, not of the morall: and of ceremoniall *Sabbaths*, not of the morall *Sabbath*: the word is in the plurall number.

E. E. p. 91. The Apostle meaneth not the *Sabbath* of the LORD, but the first and last day of the great Feasts, the *Passeover, Pentecost*, &c.

I. D. p. 132. R. B. p. 130. D. D. p. 60. R. C. p. 118.

Answ.

Answ. All ancient and moderne expositors of holy Scripture, who are men of note and authority, in the Church, expound Saint *Pauls* Text, *Col.* 2. 17. of weekely *Sabbaths*, as well as of annuall: and when *Faustus* the Manichee, contended against the Catholike Church, about the legall *Sabbath*: S. *Augustine* objected this Text of S. *Paul* against him, saying, *In apostolo responde si potes, qui vacationem illius Dei, umbram futuri esse testatur.* *Answer*, thou the Apostle, if thou beest able, who witnesseth that resting upon the *Sabbath-day*, was a figure of that which was to come.

2 The reasons which the Sabbatarians use, to shew that Saint *Pauls* Text is not to bee understood of the *Sabbath* of the fourth Commandement, are of no worth.

The word Sabbath (say they) *is plurall and indefinite in that Text. Therefore it comprehendeth not the Sabbath of the fourth Commandement.* But this cavill is ridiculous. For first of all, in the very Decalogue it selfe, where the Law of the weekely *Sabbath* is rehearsed, the Greeke translation reades, μνήσθητι τὴν ἡμέραν τῶν σαββάτων. *Remember the Day of the Sabbaths*, *Exodus* 20. 8. And in *Deuteronomie* 5. 12. φυλάξαι τὴν ἡμέραν τῶν σαββάτων ἁγιάζειν αὐτήν. *Observe the day of the Sabbaths to hallow it.* In like manner, the word *Sabbaths* is used in the plurall number, in many other passages, both of the Old and New Testament, in which it is certaine, that it comprehendeth the *Sabbath* of the

the fourth Commandement, *Levit.* 19. 3. *Lam.* 1. 7. *Esay* 1. 13. & 56. 4, 6. *Ezech.* 20. 12. *Mat.* 12. 5, 11. *Mark.* 1. 21. & 2. 23. & 3. 2, 4. *Luke* 4. 31. & 6. 9. & 13. 10. *Acts* 13. 14. & 16. 13. & 17. 2. Lastly, in the Text of *Leviticus*, which the Sabbatarians alleage, for their novell exposition of S. *Paul*, *Col.* 2. 16. the plural word *Sabbaths*, comprehendeth the seventh-day Sabbath of the fourth Commandement, *Lev.* 23. 3. with *verse* 38.

Another of their Cavils is: The Sabbaths of which Saint *Paul* speaketh, were shadowes of things to come: but the Sabbath of the fourth Commandement, was a signe of a thing past, namely, of the Creation of the world.

This is a miserable *subterfuge*: for the annuall *Sabbaths*, namely the Passeover, and the Pentecost, &c. were observed in memory of things past, to wit, deliverance out of *Egyptian* bondage, and the giving of the Law in Mount *Sinai*: and they were also shadowes and figures of things to come: namely, the redemption of mankinde by CHRIST: The sending down the

Holy

Holy Ghost in fiery and cloven tongues, at the Feast of Pentecost, by meanes whereof the Holy Apostles were enabled to teach the Evangelicall Law of *Christ*.

Another *propriety and formall* Character *of legall and ceremoniall observances, is:* They *were proper to the* Iewes *and* Israelites, *and did belong to the partition wall, of which* Saint Paul *speaketh*, Ephes. 2. 14.

This *Character* belongeth to the Sabbath of the fourth Commandement; for the Law of this Sabbath was given to the *Iewes* and *Israelites* onely, and not to any other Nation of the world unlesse they became Proselytes: *And* the observation of this weekely day, in recognition of the benefit of creation, was a principall distinctive signe, differencing the *Iewes* from all other people: as I have formerly shewed in my solution of T. B. his 24th. Objection, pag. 156. *Theodoret* upon *Ezech.* 20. 12. saith as followeth[a]: *The Law of Nature taught all people,*

[a] *Theodoret.* Illud, Non mœchaberis, non furtum facies; & alia cum his cõjuncta alios quoque homines naturæ lex edocuit: *At* Sabbati observandi non natura magistra, sed latio legis. *In* aliis igitur, cum aliis communione juncti, in observatione Sabbati propriam quandam videbantur obtinere Rempublicam: *Nulla* enim alia gens hoc otium observabat: *Neque Circumcisio*, ita ipsos ab aliis distinguebat, ut Sabbatum. *Quippe* circumcisionem *Idumæi* quoque habebant, qui ab *Esau* gentis ducebant: Et *Ismaelitæ* similiter: *Ægyptii* item & *Indæi* hanc edocti observare studebant: quod per Prophetam *Hieremiam* Deus declaravit, cum dixit: Et visitabo super omnes Circumcisos præputium ipsorum, super Ægyptum, & super Edom, *&c. Sabbati* verò observationem, sola Indæorum natio custodiebat: Idcirco dixit Deus, quia Sabbata mea dedi eis ut sint in signum, inter me, & inter ipsos, *&c.*

that

that Murther, Adultery, Perjury, Theft, &c. were unlawfull: But the observation of the Sabbath day did not come from Natures teaching, but from the Positive Law of GOD. In *many other observances the* Iewes *were conjoyned, and had fellowship with other people of the world:* But *in keeping the Sabbath day, they had a Republike proper to themselves.* For *no other Nation besides themselves observed this day of rest.* Neither *did Circumcision so much distinguish them from other people, as the Sabbath:* Because *the* Ismaelites, Edomites, Ægyptians, [a] *&c. being instructed by the* Israelites, *were circumcised;* But *the Iewish Nation alone observed the Sabbath.* And *for this cause the* LORD *saith by* Ezekiel: *I gave them my Sabbaths to be a signe betweene mee and them, that they might know, that I am the* Lord, *to sanctifie them,* Ezek. 20. 12.

a *Ambr. Epist. 77. pag. 1122.* Ægyptii impium judicant sacerdotem qui nequaquam habeat circumcisionis insigne. Reperimus in historia veterũ non solùm Ægyptios, sed etiam Æthiopum & Abrahum & Phœnicũ aliquos circumcisione usos. *Hieronim. in Gala. t. 5.*

A third Character *of legall observances:* They *were imposed upon the* Iewes *and Israelites, as an heavy burden, to signifie unto them the heavy and insupportable burden of the old Law,* Acts 10. 14. Gal. 4. 24.

The Law of the Sabbath, was an heavy burden [b]. *For the Iewes* were prohibited on

b Philo. *vita Mosis, lib. 2.* Ioseph. *Antiq. lib. 14. cap. 17.* Origen. *περὶ ἀρχῶν, lib. 4. pag. 270.* Aben-Ezra *ap. Abulens. Exod. 34. quæst. 1.* Hieron. *proem. Epist. ad Galat. & in Esa. 58. & in Amos 4.* Anastas. Sinait. *Anagog. contempl. in Hexam. lib. 7.*

that

that Day, *To kindle any fire, throughout all their habitations*, Exod. 35. 3. And *whosoever did any worke upon that day, must dye*, Exod. 35. 2. *The Israelites* on that day might not travell, or take any journey: nor carry any *burthens*, *Ier.* 17. 21. *Neh.* 13. 15. nor bury or enbalme their dead, *Luk.* 23. 56. *And* a silly man which *gathered stickes upon that day*, was apprehended and put in ward, and at length stoned to death by the *Lords* owne appointment, *Num.* 15. 36.

The *fourth* Character *of legall observances, they were commanded to be observed by the* Iewes, *in memory and recognition of some speciall benefit conferred upon them.*

The legall Sabbath was commanded to bee observed, by the *Iewes* and *Israelites*, to put them in mind of their mighty deliverance out of Ægyptian servitude: and to incite them to thankfulnesse and obedience to *God*, for their rest and liberty in the Land of *Canaan*, *Deut.* 5. 15. *Remember that thou wast a servant in the land of Ægypt, and that the Lord thy God brought thee out thence, by a mighty hand and stretched out arme: Therefore the Lord thy God commanded thee to observe the Sabbath day.*

Conclusion. It cannot therefore bee denied, but that the Sabbath of the fourth Commandement having so many Characters, and formall

mall properties of legall Ceremonies is positive and legall: and the ſame being ſuch, the obſervation thereof is ſuperſtitious, and obligeth not *Chriſtians* under the Goſpell.

The ſecond Argument againſt T. B. *his Poſition.*

NO Precepts of the old Law, meerely poſitive, are in force, or of neceſſary obſervation under the Goſpell, unleſſe the ſame bee ratified and confirmed by the Goſpell.

The fourth Commandement of the Decalogue, in reſpect of the particular day of the weeke, therein ſpecified, is a precept of the old *Law*, meerely poſitive: *And* it was not ratified or confirmed by the Goſpell.

Therefore, this Commandement of the Decalogue, in reſpect of the particular day therein ſpecified, is not in force under the Goſpell.

The minor propoſition of this argument is formerly proved, *pag.* 34. &c.

And the major propoſition likewiſe, *pag.* 33. and 37.

It is likewiſe proved from the Apoſtles doctrine, concerning the expiration of the Old *Law*: and it was decreed in the Apoſtolicall Synod at *Hieruſalem*, Act. 15. 28. *It ſeemed good*

to

to the Holy Ghoſt, and to us, to lay no more burthen upon you, than theſe neceſſary things, that is, that yee abſtaine from things offered to Idols, and from bloud, and from that which is ſtrangled, and from fornication.

Laſtly, the ſame is evident by examples: for no inſtance can be brought of any poſitive precepts of the Old Law, which are in force under the Goſpell, but only ſuch as were ratified by CHRIST or his Apoſtles: *Or* which were appointed by the *Chriſtian* Church, after the Apoſtles, and uſed as things adiaphorous.

The third Argument againſt T. B. *his Poſition.*

All, and every precept, of neceſſary obſervation under the Goſpell, is either a precept of the law of Nature, *Or* a precept Evangelicall, *or* a precept of the Church, compoſed according to ſuch rules and Canons, as the Holy Ghoſt hath delivered concerning the making of Eccleſiaſticall Lawes.

The Law of the fourth Commandement concerning the ſeventh day Sabbath, is neither a precept of the law of Nature; nor a precept Evangelicall, enacted or confirmed by *Chriſt*, or by his Apoſtles. Nor yet an Eccleſiaſti-

call precept, impoſed by the lawfull Paſtors and Rulers of the Chriſtian Church.

Therefore, the law of the fourth Commandement concerning the ſeventh-day Sabbath, is not of neceſſary obſervation under the Goſpell.

Firſt, It is no precept of the Law of Nature[a], for then it muſt either be a Principle of that Law, naturally imprinted in the Conſcience of all mankinde: or a neceſſary concluſion of ſome ſuch Principle: or ſo agreeable to one of theſe, that a naturall man underſtanding the termes by which it is expreſſed, ſhall be forthwith convinced, that it is to bee embraced[b]. *But* it is none of all theſe, for it is inconſequent to conclude in this manner. The true and living *God* ought to be ſolemnely and publikely worſhipped in due and convenient time: Therefore Hee muſt be worſhipped upon the Seventh day.

Secondly, It is no Evangelicall precept: for it is not impoſed in the New Teſtament, either expreſly or implicitely.

Thirdly, It is not a Precept of the Chriſtian Church, for in place thereof the Biſhops and Fathers of the Church, have appointed the *Lord's* day, and other Feſtivall or Holy-dayes, for the publike and ſolemne worſhip of GOD, and CHRIST, and for the exerciſe of miniſteriall and Eccleſiaſticall offices.

a Iacob. Granado. *In Tho Aquin. 1.2. Contr. 7. d. leg. tr. 2. diſp. 4.* Dicendum eſt legem naturalem conſiſtere in illo dictamine rationis ſive intellectus, qnod dictat aliquid ita eſſe bonum, ut ſit diſſentaneum naturæ intellectuali, illud nõ amplecti: Et aliud ita eſſe malum, ut ſit diſſentaneum eidem, illud non reſpuere.

b Scot. *in* 3. *d.* 37. Strictè loquendo nihil aliud eſt de lege naturæ niſi principium, vel cõcluſio demonſtrata. Sic tamen extendendo, quandoque dicitur illud eſſe de lege naturæ, quod eſt verum practicum conſonũ principiis, & concluſionibus legis naturæ in tantum, quod ſtatim notum eſt omnibus, illud convenire tali legi.

The

The fourth Argument against T. B. his Position.

All Divine Lawes, the observation whereof is necessary to eternall salvation, in the time of the *Gospel*, are written and imprinted by the Spirit of *God*, in the hearts of faithfull people.

a Auguſt. *de Spir. & lit. c.* 10. & 21. Euſeb. *Demonſtr. Evang. lib.* 1. *cap.* 8. Abrol. *Epiſt.* 7. *p.* 941.

The Law of the seventh day Sabbath, is no Divine Law, written and imprinted by the Spirit of *God* in the hearts of faithfull people.

Therefore, the Law of the seventh day Sabbath, is no divine law, the observation whereof is necessary to eternall salvation, in the time of the Gospell.

The major proposition is confirmed by the Prophet *Ieremy*, Chap. 31.33. and by S. *Paul*, *Heb.* 8.10. and *Heb.* 10.16. 2 *Cor.* 3. 2, 3.

The Minor Proposition is proved by these reasons.

First, *The* holy Bishops, Martyrs, and Pastors of the Primitive Church, were faithfull people, and eminent for sanctity of life, and all kinde of vertue.

Secondly, *The* Spirit of grace was powred into their hearts in great abundance: And that which the Prophet *Ioel* foretold, was fulfilled in them, *Acts* 2.17.

Thirdly, These eminent Saints of *God*, being many of them Guides, and spirituall Governours in the Church of CHRIST, and sundry of them holy Martyrs, neither observed the Sabbath of the fourth Commandement, as a religious duty necessary to eternall salvation: *Neither* did they impose the necessary observation thereof, according to the Law of the fourth Commandement, upon the *Christian* Church, wherein they were Rulers: *But* on the contrary, they instructed the flocke of Christ, that the law of the old *Sabbath* was disannulled under the Gospell: *And* both by their doctrine and example, they maintained the religious observation of the *Lord's*-day, and of such Festivals and Holy-Dayes, as the precept of the Church in their times appointed. *Some* of them, because of the *Iewes* and Proselytes, made the Saturday an Holy-day for divine service: *But* as soone as they had fully instructed *Christian* people, concerning the quality of the day, they abolished the observation of it.

The

The fifth Argument against T. B. *his Position of the Old Sabbath.*

Morall Lawes and Commandements obliging all Nations of the world to obedience, must be of such quality, in respect of the Duty commanded, or the matter prohibited: *As* that there is a Morall possibility, for all Nations, upon whom they are imposed, to observe them.

But there is not a Morall possibility, in the Law of the Old Sabbath, for all Nations to observe it.

Therefore the Law of the Old Sabbath, delivered in the fourth Commandement of the Decalogue, is not a Law and Commandement universally obliging all Nations to obedience.

1 *The first* Proposition is true, both in all Lawes simply and perpetually Morall: *And* in all just positive Lawes.

All Lawes of the first kinde, are communall to all man-kinde: and they are of such quality, that all and every Nation of the World, one as well as another, may observe them, if they will use their best endeavour. *As* may appear by setting downe an Induction of all such Lawes, whether

whether they be principles, or immediate, or remoter conclusions of the Law of nature.

Lawes of the second kinde, namely such as are positive, must be just, and they must be reasonable: and if they bee such, then there is a morall possibility in them to bee observed: and they are so attempered and proportioned to the quality and the state of Subjects in generall, as that they agree with their nature and kinde, with the Region and Country where they live, and they have all other conditions and circumstances, arguing their observation to be possible.

Now if they bee simply impossible to bee kept: or if their observation bee so difficult, as that one man of an hundred, is not able to obey them: all such Commandements and Lawes are unjust and ungodly. For King *Pharaoh* is condemned by God and Man, because he made such a Law, *Exod.* 5. 6, 7.

2 The second proposition, namely, there is not a morall possibility, for all Nations to observe the Law of the Old *Sabbath*, is confirmed in this manner.

The *Sabbaticall Law* of the fourth Commandement is thus set down, *Exod.* 20. 8. *Remember the Sabbath day, to keepe it holy.* 9. *Sixe dayes shalt thou labour and doe all thy worke:* 10. *But the Seventh Day is the Sabbath of the Lord thy God: in it thou shalt not doe any worke,* &c. 11. *For in Sixe dayes the* LORD *made Heaven and Earth, the Sea, and all that in them is, and rested*

the

the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.

Exod. 16. 23. *This is that which the Lord hath said: To morrow is the rest of the holy Sabbath unto the Lord: bake that which yee will bake, to day, &c. that which remaineth over, lay up for you, to be kept until the morning.* 24. *And they laid it up until the morning, &c.* 25. *And Moses said, eate that to day, for to day is the Sabbath unto the Lord: to day yee shall not finde it in the field.* 26. *Six dayes yee shall gather it, but in the seventh day, which is the Sabbath, in it there shall be none.* 27. *There went out some of the people on the seventh day for to gather, and they found none.* 29. *The Lord hath given you the Sabbath; therefore hee giveth you on the sixth day, the bread of two daies, &c.*

Observat. 1. The fourth Commandement made one day of seven a weekely *Sabbath.*

2. This day had a morning, or Sun-rising, and an evening, or Sun-setting throughout the whole yeere.

3. It was that day of the weeke on which the LORD Himselfe rested, and in which no *Manna* descended, as it did the other six daies.

The *Sabbath* then of the fourth *Commandement* is a day of every weeke, distinguished from the rest of the daies, by the rising and setting, and by the motion of the Sunne in the Hemisphere, on that Region and Climate, in which there is a day, and by the departure of the Sunne when it is night.

Application *of the former Declaration to the question.*

In some habitable Regions, and under some Climates, the yeere is not distinguished by weekes, containing each of them seven daies: neither are there severall naturall daies, of twenty foure houres, consisting of morning and evening, by meanes of the rising and setting of the Sunne: as these instances and examples following doe declare.

Continuance of the Sunne *above the Horizon.*

Latitudes of places.

1 *Grad.* 70. *ó.* In the *Southerne* part of *Greineland*, *Finmarke*, *Lapland*: and in the *North* of *Russia* and *Tartaria*, one day lasteth from the 10. of *May* unto *July* 14. 65. of our daies.

2 *Grad.* 75. *ó.* In the *North* of *Greineland*, the Isle of *Chery*, *Nova Zembla*, *Lancasters*, and *Horse-sounds*: the day continueth from *April* the 21. untill *August* the 2d. of our daies 102.

3 *Grad.* 80. *ó.* In the *North* of *Baffins-Bay*, and *Greeneland*, the day continueth from *April* the 6th. untill *August* 17. of our dayes 133.

4 *Grad.*

4 *Grad.* 85. ō. In Regions and places undiſcovered, the day continueth from *March* 23. untill *Auguſt* 31. of our daies 161.

5 *Grad.* 90. ō. Vnder this degree, the day continueth from *March* the 10th. untill *September* the 13th. of our daies 187.

Now from the Premiſſes, this Argument ariſeth.

The Law of the fourth *Commandement* enjoineth the obſervation of ſuch a Sabbath-day, as is diſtinguiſhed from the other daies of the weeke, by morning and evening, by the riſing and ſetting of the Sunne, and by the preſence and abſence thereof, within the ſpace of every 24. houres.

But in many Regions of the World, and under ſundry Climates, there are no ordinary weekes, containing ſeven particular daies, diſtinguiſhed each from other by morning and evening, and by the riſing and ſetting, and by the preſence and departure of the Sunne.

Therefore the Sabbath-day of the fourth *Cōmandement* cannot be obſerved in many Regions of the univerſall world, by ſuch Nations as live under a Climate where there are no ſuch weeks and daies, as the Law of the fourth *Commandement* enjoyneth to be obſerved. For the ſubject of that *Commandement* is a naturall day of 24. houres: and where that ſubject is wanting, how is it poſſible for any Law that wanteth his proper Subject, to be in force?

Now if any ſhall conceive, that although in the Regions, and Climates aforeſaid, there be no ſuch particular day, as is expreſſed in the fourth *Commandement*; Yet there is a ſufficient and equivalent ſpace of time, which may be meaſured by houres: My anſwer is, That the Law of the Decalogue requireth the keeping holy of ſuch a ſeventh day, as is diſtinguiſhed from the day before, and the day after, by a new returne, ariſing, preſence, and going downe of the Sunne: but time and houres in generall, do not yeeld or conſtitute ſuch a day.

The

THE SECOND PART OF THIS TREATISE, concerning the SUNDAY, or LORD'S-DAY.

T. B. *His Positions concerning the* Sunday, *or Lord's-day.*

Thes. 1. The religious observation of this day, is not commanded Christians by the fourth Precept of the Decalogue, *Exod.* 20. 8. *Remember the Sabbath-day to keepe it holy.*

Thes. 2. The weekely keeping holy the Sunday, or Lord's-day, is not Commanded in the New Testament by any written Law of CHRIST Himselfe, or of His holy Apostles.

Theſ. 3. It cannot be proved by any evidence of Scripture, that the holy Apoſtles themſelves in all Churches planted by them, did conſtantly and perpetually keepe holy this day: but it is impoſſible to demonſtrate, that either themſelves or their immediate ſucceſſors, or colleagues, obſerved it, or commanded it to be obſerved in any Church, according to the rule of the fourth *Commandement.*

Theſ. 4. It is ſuperſtition, and voluntary Religion, ἐθελοθρησκεία: (according to the definition of ſuperſtition, delivered by the Puritans) to impoſe the neceſſary and perpetuall obſervation of the Sunday, upon the Chriſtian Church.

Anſw. To the firſt Poſition.

Theſ. 1. The keeping holy the Sunday of every weeke, is not commanded by the fourth Precept of the Decalogue, expreſly, formally, or literally.

Reaſons. The day expreſly, formally, and in particular enjoyned in the fourth *Commandement*, is יום השבת. ἡ ἡμέρα τῶν σαββάτων: τὸ *Sabbatum*, that Sabbath which is properly ſtiled

led the weekely *Sabbath-day*, in the *Law*, and in the Prophets, and in the New Teſtament.

2 The day cammanded in that Law is, יום השביעי, ἡ ἡμέρα, ἡ ἑβδόμη. *Illa dies, ipſa ſeptima dies*, that day of the weeke, that very day, *in actu ſignato, & in actu exercito*, which God paſſed his *Law* upon, and upon which, both hee himſelfe reſted, after ſix daies action in creating the great opifice of the World, *Geneſ.* 2.1,2. *Exod.* 20. 11. And that very day of the weeke, on which the *Iſraelites* reſted from ſervile workes, after ſix daies previous labour, *Exod.* 20. 9. That ſeventh day which *God* bleſſed and ſanctified it ויקדשהו *Gen.* 2.3. [c] *Exod.* 20.11. ἡγίασεν αὐτὴν. *Sanctificavit illam.*

It was that day of the weeke, in which no *Manna* fell in the deſart [d], nor could be found, when ſome of the people went out to gather, *Exod.* 16. 27. It was the day of the weeke, on which the *Iſraelites* might neither *bake nor ſeeth*, *Exod.* 16.23. Nor *kindle any fire*, throughout their habitations, *Exod.* 35. Nor *carry any burdens, nor bring them in by the gates of Hieruſalem*, *Ierem.* 17. 21. the onely day on which to gather any ſticks, or doe any ſervile worke was capitall, *Exodus* 31. 13. *and Chap.* 35. 2. *Numb.* 15.32,36.

Laſtly, it was the very day of the weeke concerning which, the Phariſees ſo often bequarrelled our *Saviour* in the Goſpell: and the Diſciples pluckt the eares of Corne to eate, *Matth.* 12. 1. and *Chriſt* taught the people in the

c Aug. *Epiſt.* 119. Nuſquam legimus in *Geneſi*, ſanctificationem per omnes priores dies, ſed de ſolo Sabbato dictum eſt, Et ſanctificavit Deus diem ſeptimum.

d Orig. *in Exod.* Hom. 7. In noſtra dominica ſemper pluit Manna de Cœlo: in Sabbato non pluit.

the Synagogue on that day, *Mark* 6. 2. *Luke* 4. 16. The Apostles likewise, *Acts* 13. 14. 42. 44. *& Chap.* 17. 2.

G. W. of the Sab. *p.* 31. The day or time of the rest is not perpetuall: for if you marke, God saith not, Remember the seventh day to rest upon it: but remember the day of rest. *The* Apostles might change the day, because they found no limited day, set downe in the Commandement.

H. B. The fourth Commaundement saith not: Remember the seventh day to sanctifie it: but remember the *Sabbath*, whatsoever it be, to sanctifie it.

R. B. Light of faith, *pa.* 147. The Commandement saith not, The *Lord* blessed the seventh day: but the *Lord blessed the Sabbath day*, be it the seventh or the first day of every weeke.

Answ. It seemeth by this doctrine, that it had beene lawfull, by the fourth Commandement, for the *Iewes* and *Israelites*, to have made any day of the weeke, their ordinary *Sabbath*: and these dogmatists are not afraide to make the Holy Ghost a lyer, who teacheth in most cleare and expresse termes, that *God* Almighty blessed and hallowed the *very seventh day, on which Himselfe rested*, and none of the other six daies, to wit, in that peculiar manner, which is mentioned, *Exod.* 20. 11.

Thes. 2. *T. B.* His second Position, (namely: The Lord's-day, is not made a weekely *Sabbath*

Sabbath, by any written *Law* of Christ, or of his Apostles) must be granted, untill his Puritan adversaries represent unto us some written *Law* of Christ, and His Apostles, affirming the contrary. But they can finde no such *Law* in the foure Evangelists, nor in the Acts of the Apostles, nor in the Epistles of the holy Apostles, or in the Booke of *Revelation*: nor in any other authentike record, *nisi in scrinio pectoris sui.*

R. B. Light of faith, pag. 149. The change of the day is *easily proved* to bee divine: it is called in the Scripture, *The Lord's-day*, *Rev.* 1. 10. as the holy Supper of the Eucharist is called the *Lord's-Supper*, 1 *Cor.* 11. 20.

(It was) first instituted by the *Lord*, and in its use referred to the *Lord*; for who could change the day of the Sabbath, but he that is *Lord* of the Sabbath, that is, *Christ*? *Marke* 2. 28.

The practice of our Saviour, and the Apostles who appeared on this day, and held their assemblies on this day, *convinceth it sufficiently to bee commanded by our*

Lord and Saviour, Iohn 20.19,26. *Acts*.2.1 *& Chap*.20.7. 1 *Cor*. 16. 2. and reasons ſtrong and many may be given.

The Commandement that a ſeventh part of our time be conſecrated to God, is morall: therefore the inſtitution of the Lord's day, could not be deferred one whole weeke: for the *Iewes Sabbath*, in reſpect of the determination thereof to the ſeventh day, was abrogated *de jure*, in *Chriſts* death: if it were deferred to the Apoſtles ordination (though then alſo it were divine, for they had the ſpirit of Chriſt) yet the Church muſt have beene left deſtitute of a *Sabbath* for a time, and onely nine precepts, to have ſtood in force, for that ſpace.

Anſw. R. B. His maine Propoſition in this paſſage is: *The change of the ſeventh day to the firſt day, is divine.* But if this man will prove his concluſion, he muſt not diſcourſe and dictate, but demonſtrate, that the change of the old *Sabbath* into the *Lord's day*, according to all the qualities, and circumſtances thereof, to wit, ſtrictneſſe, and duration of reſting from worldly labour, and neceſſary, and perpetuall obligation hereunto, is *of divine inſtitution.*

R. B.

R. B. Argument 1. *The name,* Lord's-day, *proveth divine inſtitution, &c.*

Anſw. The name, *Lord's-day,* proveth that this day had relation to Chriſt, by reaſon it was the firſt day of his Reſurrection: and if it were dedicated to the ſervice of Chriſt, by the Apoſtolicall Church, this will not prove that it ſhould be the *Sabbath* of the fourth *Commandement,* but a Chriſtian Holy-day. And the lawfull ordination of the Church, may give the name *Lord's-day,* to an *Holy-day:* aſwell as Epiſcopall laying on of hands, may make one which was a *Lay-man,* be called a *Prieſt* or *Miniſter* of our *Lord Ieſus Chriſt.*

R. B. Argument 2. *None could change the day but Chriſt who is* LORD *of the Sabbath.*

Anſw. None could doe this by power of excellency, or originall authority: but the Biſhops and Paſtors of the Church, being appointed rulers by Chriſt, might doe this by delegate and derivative power, and by vertue of their commiſſion. For the Temple of *Hieruſalem,* and the Synagogues of the *Iewes* in ancient times were principally the Lords: yet the Rulers of the *Church* had power to change them into other Chriſtian Oratories; and time and place, are much of a quality.

R. B. Argument 3. *Our* Saviours *apparition on this day, convinceth it to be commanded, &c.*

Answ. If it convinceth it to be commanded, then it proves demonstratively that it is commanded: but how can this man make his illation good, *viz.* Our *Saviour* appeared the first day of the weeke to his Disciples: *Ergo,* he ordained the first day of the weeke, to be the *Sabbath* of the fourth Commandement?

For our *Saviour* appeared to His Disciples, and to others, by the space of forty dayes, *Acts* 1. 3. He appeared on the working-day at the *Sea of Tyberias,* when His Disciples were a fishing, *Iohn* 21.1,2. And his most solemne apparition among all the rest, was that which happened on *Ascention Thursday, Luke* 24. 50. *Acts* 1. 9. 1 *Corinth.* 15.6.

It is therefore a voluntary assertion, and impossible to bee made good, that our *Saviours* apparition upon the Sunday, or first day of the weeke, contained a Commandement or a divine Precept, to make that day the Sabbath of the Decalogue.

R. B.

R. B. *Arg.* 4. The holy Apostles held Assemblies on this day: *Ergo*, They ordained it to bee a perpetuall Sabbath, in place of the Sabbath of the fourth Commandement.

Answ. We beleeve that the holy Apostles ordained the Sunday, to be a weekely Holyday, because the Primitive Fathers, who lived some of them in the *Apostles* dayes, and others of them immediately after, and who succeeded them in Apostolicall Churches, did universally maintaine the religious observation of this day. *But* it cannot be proved *out of the Scripture*, either that the Apostles constantly observed this day in all Churches: *Or* that they commanded every Christian Church to observe it: *Or* that they commanded any one Church to observe it, according to the old rule of the fourth Commandement.

Lastly, the Apostles, and likewise many successors of the Apostles, for many ages, at least three hundred yeares, kept holy the Saturday of every weeke in some Churches, as well as the Sunday: *But* they kept neither of these dayes by continuall resting from secular labour, according as the law of the fourth Commandement obliged the *Iewes*. *Reade* before, *pag.* 71. &c.

R. *B.* The Commandement that a seventh part of our time be consecrate to GOD, is morall. *Now* the legall *Sabbath*, in respect of the determinate day, was *De jure* abrogated in *Christ's* death. *If* therefore *Christ* had not ordained the *Sunday Sabbath*, there should have beene no *Sabbath* day in being: *And* consequently, one Commandement of ten, had been lost.

Answ. These new Masters commonly beg the question in the grounds of their Arguments, and take that as granted, which can never bee proved. *For* there is no commandement of GOD, simply and perpetually Morall, obliging all mankinde, to consecrate an even seventh part of his time to the service of GOD. *The generall* divine Morall Law, requireth man to yeeld to GOD, a competent and convenient time, *&c.* but the quantity and measure of time, whether a fifth, a sixth, or seventh or tenth part, this comes not within the command of any Divine Law, which is simply, entirely, and perpetually morall.

But

But if a ſeventh part of time were commanded, *Let us* heare a convincing reaſon, taken out of the naturall Morall Law, why one ſeventh day ſhould be neceſſary, rather than a ſeventh weeke, or a ſeventh moneth? *And* if a ſeventh day, why rather the Sunday, than the Friday? *If* a reaſon be given for the Sunday, *from congruity*, becauſe of our *Saviour's* Reſurrection: This reaſon is not grounded on the old Law Morall, but upon the Goſpell: *And* the reaſon is not forcing; for as Sunday was the day of Reſurrection, ſo Friday was the day of Paſſion: *And* if we ſhould proceede according to naturall reaſon, the day of *Chriſt's* Paſſion being every way as bleſſed a day, in reſpect of mans redemption, as the day of Reſurrection, it merited on even termes, the honour of being made an ordinary Holy-day [a].

Now whereas this pure man is afraid, that the Sabbath muſt quite have beene loſt, if *Chriſt* at an inſtant had not created a new one: *Firſt*, it hath beene formerly declared, that the equity of the fourth Commandement is perpetuall, and therefore this Commandement could not bee loſt in reſpect of any thing in it, which is purely and entirely Morall. *Secondly*, *If* the obligation of the old Sabbath was abrogated at the inſtant of *Chriſt's* death; *And* there might be no vacancy of a Sabbath, without decaying the juſt number of the ten Commandements: Then ſurely, part of Good-friday, and Saturday, muſt begin the new *Sabbath*, and not the *Sunday*.

[a] Soſomen. *hiſt. Eccl. lib. 1. ca. 8.* Caſſiod. *hiſt. Tripart. lib. 1. ca. 9.*

But

But leaving this blunderer in a labyrinth, out of which he and his adheres, will not easily free themselves: I will now returne to my first adversary, and examine his two last positions.

T. B. It cannot be proved by evidence of Scripture, that the Apostles observed two Sundayes, successively one after another: but there is not one sentence in any part of the New Testament, that they observed the Sunday, according to the rule of the fourth Commandement.

Answ. 1. It is very probable, and Saint *Chrysostome*[a] affirmes it: That in the Churches of *Corinth*, and of *Galatia*, the *Lord's*-day was made a weekely Holy-day by the Apostles, (for they principally governed those Churches at this time) 1 *Cor.* 16. 1, 2.

a Chrys. *in* 1 *Cor. Hom.* 43. Sedul. *in* 1 *Cor. cap.* 16.

But it is not necessary to demonstrate out of Scripture, that the Apostles ordained the Sunday a weekely Holy-day: The practice of the Primitive Church immediately, and then successively after the Apostles decease, argues this. *For* it could not possibly have come to passe, that all and every Apostolicall Church, through-

thorow-out the universall world, should so early, and in the beginning of their plantation, have consented together, to make the Sunday a weekely service-day: unlesse they had beene thus directed by their first founders, the holy Apostles themselves. *Secondly*, Saint *Augustine* his golden rule is: *Quod universa tenet Ecclesia, nec Conciliis institutum, sed semper retentum est, non nisi authoritate Apostolica traditum rectissimè creditur* [a]. That which the universall Church hath in all ages held and maintained, if it appeare not that the same was first of all decreed by Synods, as Councels: is verily beleeved to have beene delivered by the authoritie of the holy Apostles.

a Aug. *de Bapt. c. Donatist. l. 4. c. 23.*

But the universall Church, before the decrees of any generall or nationall Councels, made the Sunday or *Lord's*-day, a weekely Festivall day.

Therefore, the observation thereof, entered into the Christian Church by Apostolicall authority and constitution.

T. B. *Theſ.* 4. It is ſuperſtition and will-worſhip, to impoſe the neceſſary and perpetuall obſervation of the Sunday, or *Lord's*-day, upon the *Chriſtian* World.

Anſw. This poſition is formerly confuted, *page* 95. 96, 97. whither I referre my Reader. *And* for a concluſion of this paſſage of *T. B.* which is grounded upon a Diſciplinarian dictate: to wit, All morall and religious actions not commanded, are unlawfull, &c. *Theſe* concluſions are conſectary.

Firſt, that a great number of things and actions indifferent, are excluded from being externall materialls in Religion, or in the exerciſe of other morall vertues, becauſe they are not commanded.

Secondly, If nothing may lawfully be done but what is commanded in Scripture, then the beleevers, who ſold all their poſſeſſions, *&c. Acts* 4.34. And the holy women, *Marke* 14.6. *Iohn* 12.3. were offenders.

Thirdly, It amuſeth mee to conſider the iniquity and hypocriſie of *Puritan* Leaders: *For* they maintaine that the Precepts of the Church

Church concerning Ceremonies, gesture, habite, ornament, *&c*, in the exercise of religion, are unlawfull for want of a Divine written precept: *And* they themselves make many actions deadly sins, which are no where condemned in holy Scripture, neither are repugnant to any other just law: As to kneele at the holy Communion, to bow the body, or uncover the head in honour of CHRIST, at the name of IESUS: For a rich young widow, to marry without the consent of her *Puritan* Pastor, &c.

OBSERVATIONS
out of the holy Scriptures, and out of the Ancient Fathers, concerning the Lord's-day.

Observation *the first*, *Touching the appellations or Titles, by which this Day was called.*

This Day, was the first day in the week of prime Creation, *Geneſ.* 1. 5. In *the beginning* GOD *created Heaven and Earth*, &c. GOD *ſaid, Let there be Light*, &c. *And* GOD *called the light Day, and the darkeneſſe Night:* So the *evening and the morning were the first day* [a].

In the Holy Goſpel, this day [b] is ſtiled, μία

a Leo *Epiſt.* 81. *cap.* 2. In hac mundus ſumpſit exordium. Iſidor. *Hiſp. Orig. lib.* 6. *cap.* 18. Ipſe eſt primus dies ſeculi, in ipſo formata ſunt elementa mundi, in ipſo creati ſunt Angeli. b Auguſt. *Epiſt.* 86. Vna Sabbati tunc appellabatur, qui nunc eſt dies Dominicus. *Id. in Ioan. tract.* 120. Vna Sabbati eſt quem jam diem Dominicam propter Domini Reſurrectionem, nos Chriſtianos appellat. [illegible] Chryſ. *in* 1 *Cor. Hom.* 43. Per unam Sabbati, hoc eſt diedominico. *Gaudent. Brix an. in Exod. tract.* 1. Die Dominica, in qua mundus ſumpſit exordium, reſurrexit, *&c.* Greg. Nyſſen. *orat.* 2. *de Reſurrect. Chriſti.* Beda *in Pſal.* 23. *& in Luc.* 24. 1 Primaſ. *in* 1 *Cor.* 16. Hieron. *ad Hed. q.* 4.

Σαββάτων,

Σαββάτων, *the first day of the weeke* following, *Matth.* 20. 1. *Marke* 16. 2. *Ioh.* 20. 1. Likewise *Acts* 20. 7. 1 *Cor.* 16. 2.

But the *Grecians* and *Romans* called this day Sunday: ἡμέραν τοῦ ἡλίου. *Diem solis*: by reason of the speciall influence and predominance of the Planet of the Sun on that day: and the idolatrous *Pagans* [c], and *Iewes* worshipped this creature, supposing some Divine Power to be in it, 2 *Kings* 23. 5. *Iob* 31. 6. *Ier.* 43. 13. *Ezech.* 8. 16. *Deut.* 4. 19.

The holy Fathers at the first, and some Christian Emperours afterwards stiled this day Sunday.

Iustin. Mart. *Apolog.* 2. πάντες τῇ τοῦ ἡλίου ἡμέρᾳ, &c. *Wee Christians, celebrate our solemne religious assemblies, upon the Sunday being the first day of the weeke, in which* God *made separation betwixt light and darkenesse.*

Tertul. Apolog. cap. 16. *Diem solis lætitiæ indulgemus: We Christians make the Sunday, a day of spirituall rejoycing.*

Cod. Iust. *lib.* 3. *Tit.* 12. *Venerabilis dies solis:* The venerable or much honoured Sunday.

Hereupon, partly by reason, Christians, devoted the Sunday of every weeke to their religious offices; and because likewise their custome was to worship Christ, bowing, and looking towards the East, The *Pagans* supposed they had made the Sun their *God* [d].

c Euseb. *d. Prap. Evang. li.* 1. *ca.* 9. Priscos Ægyptios ferunt, cum oculos hujus in mundi cõtemplationem defixissent, cumq; rerum omnium naturam vehementiori admiratione obstupescerent, solem ac lunam, sempiternos esse Deos omniumq; principes censuisse. Glos. Mag. *in Gen ca.* 1. Apud priscas Gentilitatis nationes, nil prorsus inter creata cuncta, quod mortalium mentes in sui veneratiõnem alliceret pertraherentque magis quam ipse Sol, ob nimium splendorem eminentiamque sui comperiebatur. Diodor. Sicul. *Antiq. l.* 2. d Tertul. *ad Nation. pag.* 59. Alii plane humanius, orientis partem, solem Deum Christianorum existimant: quod innotuerit, ad hos facere precationem: vel die solis lætitiam curare.

But the *Gentiles* were deceived concerning Christians [b]; for the reason whereof they stiled their weekely service-day, *Sunday*, was to honour Christ, who is the *Sunne of Righteousnesse*, Mal. 4. 2. *Enlightening every one that commeth into the World*, Ioh. 1. 9. and who by his triumphant Resurrection, caused the heavenly light of verity and grace, to appeare in a full lustre to them which *sate in darkenesse, and in the shadow of death* [c].

Ambros. *Serm.* 61. *Dies solis vocatur, quia Sol justitiæ Christus ortus est, ut homines seculi illuminet.* This day is called *Sunday*, because *Christ* the Sunne of Righteousnesse arose from death to life upon this day, to enlighten the children of this world.

Gaudent. Brixian. *d. Pasch. obs. Oportebat solem justitiæ Christum, &c.* It behoved Christ the Suune of Righteousnesse, with the faire and pleasing light of His Resurrection, to dispell the grosse darknesse of the *Iewes*, and the frozen cold of the *Gentiles*: and to reduce all things that were clouded with the black vaile of confusion, by the Prince of darkenesse, into the state of prime tranquility.

b Cæl. Rhodigin. *lect. Antiq. lib.* 13. *c.* 22. Nos jure optimo, diem quem Mathematici solis vocant, Domino ascripsimus, dicavimusque, & illius cultui totum mancipavimus: quoniam nulla magis re imaginari præpotētis & universa supereminētis Christi, majestatem cōgruentius possumus, quam per splendidissimū solis lumen, *Psal.* 19. In sole posuit Tabernaculum suum & exiit de tribu Iudæ, cujus signum est Leo, solare animal.

c Auguſt. *c. Faust Manic. li.* 18. *ca.* 5. *Maxim. Taurin. in Pentecost. Hom.* 3. Bonaven. *in* 3. *dist.* 37. Observatio diei Dominicæ introducta est in memoriam beneficii redemptionis, & amotionem erroris. Quia secundum Gentiles dies Dominicus primus est, cum principio illius diei incipiat dominari principalis planeta sol, propter quod vocabant eundem diem solis, & exhibebant ei venerationem. Vt ergo error ille excluderetur, & reverentia cultus solis Deo exhiberetur, prefixa fuit Dominica dies, qua populus Christianus vacaret cultui divino, & pretermitteret negotia terrena, quæ distrahunt animum, ne Deo intendat.

of

Of the name κυριακὴ, *the Lord's-day.*

The common and uſuall religious appellation, which the Primitive Church gave to this day, was κυριακὴ, *Dominicus dies, the Lord's-day*, which ſignifieth a day, both devoted to the honour and ſervice of the *Lord Chriſt*: and likewiſe a day which was much honoured by the glorious Reſurrection of CHRIST from the dead [a].

T. B. *pag.* 52. *ſaith as followeth*: The name, Lord's-day, it is but new, and put upon Sunday, but ſince Chriſt: and that many yeeres too ſince Chriſt.

But this is affirmed without any ground of truth at all: for the antiquity of this name appeareth by the revelation of *Saint Iohn*, *Chap.* 1. 20. *I was in the Spirit on the Lord's-day* [b]. And that the day, thus ſtiled by *Saint Iohn* was the Sunday, appeares by the Fathers, of which ſome lived in this Apoſtles daies, and ſome immediately after: and all theſe with a generall and common vote, make the Lord's-day in the Revelation to be the Sunday.

a Procop. *in Gen.* 1. Non ab re dicitur, quem fecit Dominus: ſiquidem ab ipſo Domino, cognomen deſumpturus erat, ut diceretur dies Dominicus, tanquam ſoli Domino conſecratus & dedicatus ſit ille unus dies.
Chryſ. *in pſal.* 118. Primo die, qui quidē etiam propterea quod Dominus in eo ad vitam à morte redierit, Dominicus appellatur.

b Ansbert. *in Apoc.* Ioannes non in Sabbato, quo ſeptimus dies ſeptimanæ exprimitur, quo & requievit Deus ab operibus ſuis: ſed in dominica die quæ prima eſt ſeptimanæ proxima poſt Sabbatum, in ſpiritu fuiſſe ſe dicit. Quia nimirū, jam vetus illa quæ mortem operabatur lex, tranſierat: & nova quæ vivificat in Chriſti reſurrectione claruerat, atque corporalis illa vacatio Sabbati, in ſpiritalem animarum requiem converſa vigebat, quando ille hæc Sacramenta cernebat.

Ignatius.

Ignatius *ad Magnes. Omnis Christi amator Dominicum celebret diem* : let every friend and servant of *Christ*, celebrate, or keepe holy the Lord's-day, being a day consecrate to the honour of CHRISTS Resurrection, *Id. ad Philip.* εἴ τις κυριακὴν, ἢ σάββατον νηστεύει, &c. If any one shall keepe a Fast upon the Lord's-day : or upon the Sabbath-day, &c.

Wee reade it thus stiled, in the *Canons of the Apostles, ca. 66. In Clemens Romanus, constitut. lib. 7. cap. 31. & 37.* It is constantly thus named in all the Fathers *, in the Councels, in Imperiall Lawes and Edicts, in Histories, and in all manner of Tractates.

Clem. Alex. *strom. li. 5. ca. 6.* Dionysius of *Corinth. in* Eusebius *Eccles. hist. li. 4. ca. 22.* Melito *of Sardis* [a]. *Tertullian* [b]. *Cyprian* [c]. *Orig.* [d]: and after these successively every one of the Fathers.

* Clem. Rom. *Const. li. 8. ca. 33.* Servi opus faciant quinque diebus : Sabbato autem & Dominico die vacent, in Ecclesia propter doctrinam religionis. Clem. Alex. *strom. lib. 5.* Diem quoque Dominicum *Plato* divinat Dionys. Ap. Euseb. sanctam hodie Dominicam diem peregimus, in qua vestram legimus Epistolam. a Hieron. *in Cata.* Melito scripsit librum de die Dominico. b Tertul. *d. Idol. cap. 14.* O melior fides nationum in suam sectam quæ nullam solennitatem Christianorum sibi vindicat : non diem Dominicum, non Pentecosten. &c. *Id de Cor. mil. c. 3.* c Cyprian. *Epist. 33.* d Origen. *in Exod. Hom. 7. & c. Cels. l. 8.*

Of

Of the name Sabbath, whether the ancient Fathers did usally stile the Lord's-day, the Sabbath-day.

H. B. Gospell and Law reconciled, *p.* 56. first we observe, that *they* (ancient Fathers) *never did use to cal the Lord's-day by the name of the Sabb.* Aug. *c. Adamant. c.* 15. *Observamus Sabbatum, hoc est, dominicum, in signum nempe æterni Sabbati.* We observe the *Sabbath*, that is, the *Lord's-day*, for a signe of the eternall Sabbath. The same *Augustine* in his 95. Sermon *De Tempore, &c.* And else where upon those words, *Mat.* 24. 20. *Pray that your flight be not in the winter, or on the Sabbath-day, &c.*

Answ. 1. I have diligently searched into antiquity, and observed in the Fathers their formes of speech, when they treate of the Lord's-day: and I finde it farre different from the usuall language of the Fathers, to stile the Lord's-day, the *Sabbath*: and that they by the name *Sabbath*, either understand the old *legall Sabbath*, taken away by Christ: or the *spiritu-*

all and mysticall Sabbath, which was typed and represented by the Sabbath of the fourth *Commandement*.

And when the ancient Fathers distinguish and give proper names, to the particular dayes of the weeke, they alwayes stile the *Saturday* [a] *Sabbatum*, the Sabbath: and the *Sunday*, or first day of the weeke *Dominicum*, *the Lord's-day*.

Ignatius *ad Magnes. Next after the Sabbath-day, let every friend of Christ observe the Lord's-day, &c.* Ambros. [b] *de Sacram. lib. 4. c. 6. Upon the next day being the Sabbath: and after that, on the Lord's-day, I will treat of the order, to bee used in prayer.* Socrat [c]. *Hist. lib. 6. c. 8. Upon the two holy dayes of the weeke, the Sabbath, and the Lord's-day, the* Arians *held their assemblies, without the Citie.* [d] Clem. Rom. *Ap. const. lib. 7. c. 24. You must keepe holy the Sabbath, in memory of the Creation: and the Lord's-day, in honour of Christ his Resurrection,* [e] Aug. *Epist. 86. Either let us bee Christians, and keepe holy the Lord's-day: or else turne* Iewes, *and keep the Sabbath: for no man can serve two Masters.*

2 The ancient Fathers, very often, by the word Sabbath, understand the mysticall Sabbath, which was represented by the legall *Sabbath*: to wit, *Resting from the servile workes of sinne, and resting in Christ by confidence in his*

b Ambr. Sed crastino die Sabbato, & Dominico, de orationis ordine dicemus. Tripar. hist. l. 12. c. 9. Hil. Proleg. in psal.

c Socrat. Ariani extra urbem conventus fecerunt. Itaque cum festa cujusque septimanæ occurrebant, videlicet Sabbatum, & Dominicus dies, &c.

d Clem. Rom. Sabbatum, & Dominicum festos dies agitate, quòd ille quidem dies recordatio sit fabricationis mundi, hic verò Resurrectionis.

e Aug. Si Iudæus Sabbatum colendo negat Dominicum; quomodo Christianus observat Sabbatum? aut simus Christiani, & Dominicũ colamus, aut simus Indæi, & Sabbatum observemus. Nemo enim potest duobus Dominis servire. *Gaudent. Brixian. tract. 1. in Exod. Athanas. ep. ad Marcel.* Si psallere vis in Sab. habes ps. 91. &c. Vis gratias agere Dominico die? habes 23. Si canere vis secunda Sabbati, psalle 94.

grace:

grace: and the eternall rest of heaven, which the righteous shall enjoy after this life: Tertul.[a] *c. Iud. c. 4. We must keepe our Sabbath, not onely upon the seventh day, but throughout the whole course of our life. There is a carnall circumcision, and a spirituall: and there is likewise a temporall Sabbath, and an eternall.* Origen[b] *in Num. hom. 23. In the old Sabbath they might carry no burthens, nor kindle fire, &c. Now there is an heavy burthen of sinne, and the fire of evill concupiscence, which must bee avoyded, not upon Festivals only, but one every day of our life. And as the* Iewes *might not upon their Sabbath-day, remove out of their place of rest: So we Christians must not depart out of the spirituall resting-place of our soules, namely, verity, righteousnesse, holinesse, &c.* Irenæus *li. 4. c. 30. The old Sabbath instructed people to serve God (spiritually) throughout the whole day, or age of their life.* Chryſ. *in Mat. 11. What neede hath hee of the Sabbath, who all the dayes of his life observes a solemne Feast, abstaining from malignity and sinne, and living vertuously?* Auguſt[c]. *in Ioan. tract. 3. A Christian abstaining from the servile lusts and workes*

a Tertul. *cont. Iud. cap. 4.* Mementote diem Sabbati & sanctificate eum: omne opus servile non facietis in eo, præterquam quod ad animã pertinet. Vnde nos intelligimus, magis Sabbatizare nos ab omni opere servili semper debere, & non septimo quoq; die, sed per omne tempus. Ac per hoc quærendum nobis, quod Sabbatum nos velit Deus custodire. Nam Sabbatũ tẽporale & Sabbatũ æternũ Scripturæ designant. Antè Sabbatũ temporale erat & Sabbatum æternũ præostensũ & prædictum: quomodo & ante circumcisionem fuit, & circumcisio spiritalis præostensa.

b Orig. Qui cessat ab operibus seculi & spiritalibus vacat, iste est, qui hiem festum agit Sabbatorum. Neq; onera portat in via, onus enim est omne peccatum. Neq; ignẽ accendit, *&c.* Et in loco suo, nec recedit ex eo. Quis ergo est locus spiritalis animæ? Iustitia est locus ejus, & veritas, sapientia, sanctificatio: & omnia quæ Christus est, locus animæ est. Irenæus. Sabbata perseverantiam totius diei erga Deum deservitionis edocebant. Chryſ. *in Mat. tract. 29.* c Aug. *de civ. Dei. lib. 22. cap. 30.* Dominicus dies, qui Christi resurrectione sacratus est, æternam requiem spiritus et corporis præfigurat. *Idem Epist. 119. cap. 12.* Cætera ibi præcepta proprie sicut præcepta sunt, sine ulla figurata significatione, observamus. Observare autem diem Sabbati non ad literam jubemur: Iecundum otium ab opere corporali, sicut observant Iudæi

of sinne, observeth a spirituall Sabbath, &c. The same is delivered, by other of the Fathers, Athanas. *d. Sabb. & Circumcis.* Basil. *in Esaiam, vision. 2. Greg. Nyssen. d. Resurrect. serm. 1.* Ambros. *in Evang. Luc. ca. 13.* Hieron. *in Esa. c. 58. & in Ezech. 20.* Cyril. Alex. *d. Adorat. l. 17. & in Esa. lib. 5. & in Ioan. l 4 ca. 51.* Epiphan. *lib. 1. Hæres. 5. & Hæres. 66. Num. 85.* Machar. *Hom. 35.* Procopius *in Esa. c. 58.* Isidor. *Hispal. d. officiis, lib. 1. cap. 24.* Greg. *Mag. mor. l. 5. c. 22. & in Regist. l. 11. Epist. 3.* Anastas. *Sinaita in Hexam. lib. 7.*

3 The Ancient Fathers exhort Christian people, to keepe the foresaid spirituall Sabbath, by resting from sinne, throughout their whole life[b]: and speaking of the Lord's-day, and of other festivall dayes, they perswade with speciall care to make those dayes a spirituall Sabbath, that is, on these dayes to abstaine from sinne[c]: And in this respect *Origen* stileth the Holy-dayes of the Church, observed in his times, *Spirituall Sabbaths*, giving this appellation to the Feasts of *Easter* and *Whitsuntyde*, in the same sense, as he doth to the Lord's-day. From whence it appeareth, that according to the doctrine and stile of the Primitive times, the Lord's-day was no otherwise accounted the speciall Sabbath of the 4th Commandement than the other solemne festivals of the Christian Church.

† *H. B.*

b Tert. *c. Iud. ca. 4.* Non septimo quoque die, sed per omnem vitam. Origen. *in Num. hom. 23.* Si desinas ab omnibus seculari-bus operibus, *&c* Et spiritalibus vacas, ad Ecclesiam convenias, &c. Hæc est Christiani Sabbati observatio.

c Orig. *c. Celsum. l. 8. p. 522.* Quod si quis nobis ex adverso regerat, nostras Dominicas, Parascevasque, aut Pascha, aut Pentecosten recurrentes solenniter: respondendum est & ad hoc, quod qui perfectus est, ratione, operibus, cogitationibus perpetuo hærens Deo, & verbo naturali nostro Domino, semper agit dies Domini, & nunquam non habet diem Dominicum.

† *H. B.* Formerly cited, tells us, *That the Fathers did ever use to call the Lord's day, by the name of the Sabbath*: and he produceth Saint *Augustine* for a witnesse.

Answ. His first testimony out of this Father, is: *c. Adamant. Manich. cap.* 15. where he setteth downe certaine words of his owne, not found in Saint *Augustine*: to wit, *Observamus Sabbatum, hoc est, Dominicum*; We observe the Sabbath, to wit, the *Lord's*-day: but Saint *Augustine* hath no such word, neither deliver-eth he any thing sounding to that purpose.

For, *His* words are, *Nos quoq; & Dominicum diem, & Pascha solenniter celebramus, & quaslibet alias Christianas dierum festivitates: sed quia intelligimus quo pertineant, non tempora observamus, sed quæ illis significantur temporibus. We* also solemnely observe the *Lord's-day*, and *Easter*, and all other *Christian* Holy-dayes: but because we understand whereunto the same belong (that is, their spirituall end) we observe not the times themselves, but the things signified unto us, at those times. *And* speaking of the *Sabbath* of the fourth Commandement, he addeth: *Sabbati quietem non observamus in tempore: sed signum temporale intelligimus, & ad æternam quietem quæ illo signo significatur, animi intendimus. We* observe not the Sabbath

dayes reſt, according to time: but underſtanding whereunto that temporall reſt ſerved, we direct the conſideration of our minde, to the eternall reſt, which was ſignified by the *Sabbath*-dayes reſt.

2 *H. B.* Alſo hath dealt in like manner with Saint *Auguſtine*[a], in his ſecond allegation: for this Father commenting upon our *Saviours* words, *Mat.*24.20. ſaith as followeth: *Surfetting and drunkenneſſe, drowne and oppreſſe the minde with carnall mirth and luxury: and this wickednesse is ſignified by the Sabbath* (concerning which, Chriſt ſaid to his Diſciples, *Pray that your flight may not be upon the Sabbath) becauſe this was, and now alſo is, the wicked cuſtome of the Iewes, to over-flow in voluptuouſneſſe, by reaſon they are ignorant of the ſpirituall Sabbath.* Now the ſpirituall *Sabbath*, whereof the unbeleeving *Iewes* were ignorant, was not the *Lord's* day: but the denying of ungodlines and worldly luſts all a mans life.

a Auguſt. *de conſ. Evang. li.* 2. *c.* 77. Crapula & ebrietas, carnali lætitia, luxuriaq; cor ſubmergit & obruit. Quod malum Sabbati nomine, propterea ſignificatum eſt, quia hæc erat ſicut & nunc eſt, Iudæorum peſſima conſuetudo, illo die deliciis affluere, dũ ſpiritale Sabbatum ignorant.

3 *In* the third teſtimony which *H. B.* citeth out of this Father, there is nothing ſpoken concerning the *Lord's*-day: but Saint *Auguſtine*[b] delivers onely the forme of obſerving

b Aug. *de Temp. ſer.* 95. In iſto tertio præcepto inſinuatur quædam vacationis indictio, requies cordis, tranquillitas mentis, quam facit bona conſcientia, *&c. Spiritale* Sabbatum non obſervant niſi illi, qui ſcilicet ita tempeantè ſe accommodant terrenis operibus, ut tamen lectioni, & orationi, etſi non ſemper, certè vel frequenter inſiſtant, &c. *Qui* tales ſunt, quotidie ſpiritaliter Sabbatum colunt. *Qui* verò inquieti ſunt & ſugiter terrenis actibus implicantur, idem requiem habere non poſſunt, &c. *Egyptios* nati ſunt in terra Ægypti de limo, muſcæ minutiſſimæ, &c. *Quales* ſunt iſtæ muſcæ, tales ſunt homines inquieti, qui Sabbatum ſpiritaliter obſervare, id eſt, bonis operibus ſtudere, & lectioni vel orationi inſiſtere nolunt.

the

the ſpirituall Sabbath of Chriſtian mortification, and Sanctification, which is performed by reſting from ſinne, and doing the workes of holineſſe, throughout the whole courſe of a mans life: and comparing the third Ægyptian plague, and the precept of the old Sabbath, he ſaith, That *unquiet men, who refuſe to keepe the Sabbath, that is to ſay, which will not apply their mindes to the ſtudy of good workes, and to reading and prayer, are like unto thoſe ſmall flyes, which troubled the Ægyptians.*

Now before I conclude this *Obſervation*, concerning the names and appellations, which are given to this Chriſtian Holy-day, in the Scripture, and by the ancient Fathers: I deſire the reader to obſerve the perverſe diſpoſition of our novell Sabbatarians. *For* they will not permit that the Communion Table ſhall be named an *Altar*, no, not by an alluſion or ſimilitude, becauſe it is not ſo called in holy Scripture: *And* becauſe the *Romiſts* have beene ſuperſtitious in their doctrine and practice concerning the Maſſe: *And* becauſe of the perill of Idolatry.

But againe, on the other ſide, they ſtile the *Lord's*-day, the Sabbath-day: although this name is not given it in holy Scripture: *Or* by any of the godly Fathers of the Church: *And* although the Sabbath, and the *Lord's*-day, are ſo different, as that one is Legall, and the other Evangelicall: *And* notwithſtanding the perill of *Iewiſh* ſuperſtition, and the hereſie of Iudaiſants.

Obſerva-

Observation *the second, concerning the Lord's day.*

In the Primitive Church, this day was highly esteemed and had in honour.

First, It was graced with a name of dignity, to wit, κυριακὴ *the Lord's*-day[a], which is, *the Lord* CHRIST His Day. For this name κυριακὴ, is derived of κύριος, which is appropriate to our *Saviour* CHRIST, both in regard of the dignity and excellency of His Person: *And* because of the greatnesse and largenesse of his dominion: *And* in respect of his bounty towards the members of his Mystical Body, *Act.* 4. 36. *Iohn* 20. 13, 28. *Apoc.* 17. 14. and *Chap.* 19. 16.

a Aug. *de verb. Apost.* 15. Finitur septimus, Dominus sepultus: redditur ad primum Dominus resuscitatus: Dominicum resuscitatio promisit nobis æternum diem, & consecravit nobis Dominicũ diem: Qui vocatur, Dominicus, ipse videtur propriè ad Dominum pertinere, quia in eo Dominus resurrexit.

Now things and persons, which are named the *Lord's*, are sacred and venerable, in an high degree. *The grace of our Lord, &c. Rom.* 16. 24. *The Spirit of the Lord,* 2 Cor. 3. 17. *The beloved of the Lord,* Rom. 16. 8. *The glory of the Lord,* 2 Cor. 3. 18. *The word of the Lord,* 1 Tim. 6. 3. *The Cup of the Lord,* 1 Cor. 11. 27. *Convivium Dominicum,* The *Lords* Banquet, *Tertul. lib.* 2. *ad Vxor.* The Church *or house of the Lord,* κυριακὸν. Cyril. *Hierosol. Catech.* 18. *The body of our Lord,* κυριακὸν σῶμα. Athanas. *ad Epictet.* *The*

Scripture

Scripture of the Lord, κυριακὴ γραφὴ. *The Word of the Lord,* κυριακὸς λόγος. *The Lord's people,* κυριακὸς λαός. In *Clemens Alexandrinus.*

Secondly, But beſides the Title and appellation, the Fathers of the antient Church, ſpeake moſt honourably of this Holy-day.

Saint *Ignatius* the Martyr, who lived in the holy Apoſtles age, and was S. *Iohn's* Diſciple, maketh it, τὴν βασιλίδα, καὶ τὴν ἡγεμόνα πασῶν τῶν ἡμερῶν. The Queene, the Princeſſe, the Lady paramount among the other weekely daies.

Euſebius in the life of *Conſtantine* the Great, *lib. 4. cap.* 18. ſtileth it, τὴν κυρίαν ἡμέραν, καὶ πρώτην ὄντως. In truth, and in very deed, the principall, and the firſt. Saint *Chryſoſtome* [b] calleth it *A royall Day.* Greg. Nazian. *Orat.* 43. ſaith it is, ὑψηλῆς ὑψηλοτέρα, καὶ θαυμαστῆς θαυμαστοτέρα, higher than the higheſt, and with admiration wonderfull above other daies. Saint *Baſil.* [c] ἡ ἀπαρχὴ τῶν ἡμερῶν, the firſt fruits of daies. *Chryſologus, ſerm.* 77. *It is primate among daies.* Saint *Hierome in Mark.* 16. *The Lord's Day is better than other common daies, and than all Feſtivalls, new Moones, and Sabbaths of* Moſes's *Law* [d].

Saint *Auguſtine* applies the words of the *Pſalme* unto it, namely, *This is the Day which the Lord hath made, let us be glad, and rejoyce in it,* Pſal. 118. 24.

Thirdly, Saint *Auguſtine de Temp. Serm.* 251. Leo *Epiſt.* 81. Iſidor. *Hiſp. de off. Eccleſ. lib.* 1.

b Chryſoſt. *de Reſur. Hom.* 5. Dies Dominicus, dies Regalis, in quo imperator aſcendit ab inferis.

c Baſil. *Hexam. Hom.* 2. Vnum illú appellavit diem qui ſeculi ipſius imago, qui dierum primitiæ, qui luci coætaneus eſt: ipſum inquam ſanctum Dominicum diem, quem Reſurrectio Domini præcipuo honore affecit.

Athanaſ. *Ep. ad African.* Ne ipſam quidem Dominicæ Diem ſanctiſſimi Feſti, ulla in reverentia habuere, &c.

d *Hieron.* Is ſolus & unus revera eſt proprius & Dominicus dies: & melior eſt aliis innumerabilibus diebus, ſivè qui communiter intelliguntur, ſivè qui à *Moſe* in ſolennibus, & noviluniis, & Sabbatis lege ſanciti ſunt.

cap. 24. Venerable *Beda, de ordinat. feriar. Pasch.* &c. having noted many prerogatives belonging to this day [e]; among which these ensuing are principall: The Creation of the whole matter of the world: The forming of light: The Creation of Angels: The falling of *Manna*: The Rusurrection of CHRIST from the dead: the descending of the *Holy Ghost*, in cloven and fiery tongues, upon the holy Apostles and primitive Church.

Conclusion. It appeareth by that which is delivered in this observation, that the Ancient Church, had the LORD's-day in very high esteeme and veneration, and the principall motive both of the honour given to the Day, and likewise of the religious observation therof, *was* the Resurrection of CHRIST from the dead.

The *Lord's-day* (saith *Maximus Taurinensis*) *is venerable, and a solemne day among us* Christians, *because, like the Sun-rising, and dispelling infernall darkenesse,* CHRIST *the Sunne of righteousnesse shined forth unto the world by the light of his Resurrection.*

Saint *Augustine* [f], *The seventh day is ended,*

[e] *Aug.* Apparet in Scripturis hunc diem esse solennem: ipse enim est primus seculi dies: in ipso formata sunt elementa mundi: in ipso creati sunt Angeli: in ipso quoque à mortuis resurrexit Christus: in ipso de cœlis Spiritus Sanctus super Apostolos descendit: Manna in eremo in eodem die de cœlo datum est. Orig. *in Exod. Hom.* 7. Ex divinis Scripturis apparet, quod in die Dominica pluit Manna de cœlo, & in Sabbato non pluit: intelligant ergo Iudæi, jam tunc prælatum esse Dominicum nostrum Iudaico Sabbato. *Leo m.* Dominica dies tantis divinarum dispensationũ mysteriis est conserata, ut quicquid à Domino est insigniter institutum, in hujus diei dignitate sit gestum. In hac die mundus sumpsit exordium: in hac per Resurrectionem, & mors interitum & vita accepit principium. Patres, *in Synod. 6. cap.* 8. In eo die Manna in eremo pluit: in eo stella magis refulsit: In eo die quinque panibus & duobus piscibus, quinque millia hominum Dominus pavit: In eo Baptismum in Iordane suscepit: eo ipse pius Redemptor generis humani, sponte pro salute nostra à mortuis resurrexit. [f] *De* Verb. *Apostol. Serm.* 15. Leo *Epist.* 93. *cap.* 4. Dominicum diem quem nobis Salvatoris nostri Resurrectio consecravit, exigunt in mœrore je junii.

the

the Lord was buried: a returne is made to the first day, the Lord is raised: The Lord's Resurrection promised us an eternall day, and it did consecrate unto us the Lord's-Day.

Observation *the third, concerning the* Lord's-*Day.*

The Lord's Day began to be observed for a weekely Holy-day in the *Christian* Church, in the Apostolicall age, and whiles some of the holy Apostles were living.

1 *The Apostles* themselves, at some times, observed this Day, for it is written, *Act.* 20. 7. *The first day of the weeke, the Disciples being come together to breake bread,* Paul *preached unto them,* &c. 1 Cor. 16. 1. *Concerning the gathering for the Saints, even as I have ordained in the Churches of Galatia, so doe yee also:* 2. *Every first day of the weeke, let every one of you put aside by himselfe, and lay up as* God *hath prospered him, that then there be no gatherings when I come. Now* although this Text of Saint *Paul,* maketh no expresse mention of Church-assemblies on this day: *Yet* beeause it was the custom of *Christians: And* likewise it is a thing conve-

nient to give almes upon the Church-dayes g: It cannot well be gaine-said, but that if in *Corinth*, and *Galatia*, the first day of every weeke was appointed to be the day for almes and charitable contributions: *The* same was also the *Christians* weekely Holy-day for their religious assemblies: *Reade* Saint *Chrysostome* in the margine, *&c.*

But howsoever it was in the first times of the Apostles; immediately after them, it is apparent that *Christian* people made the *Lords*'s-day of every weeke an ordinary Holy-day, for the exercising of religious duties, to wit, common and publike prayer, reading and preaching GOD's Word, and for celebration of Divine mysteries.

Ignatius ad Magnes. Μετὰ τὸ σαββατίσαι ἑορταζέτω h πᾶς φιλόχριστος τὴν κυριακήν. *After the Sabbath, let every friend of Christ make the Lord's-day a solemne Festivall.*

Iustin. Mart. Apol. 2. *Vpon the Sunday* συνέλευσις γίνεται, *a common assembly, both of Citizens, and of rurall people is held,* &c.

Tertul. Apolog. cap. 39. (*Vpon that day*) *we* Christians *meete together, in the common assembly,* &c. *For* although *Tertullian* nameth not Sunday, or the *Lord*'s-day, in this Chapter of his Apologie: yet in the 16. Chapter going before, and *De Idolatr. cap.* 14. he sheweth that the Sunday, or *Lord*'s-day, was a weekely time for publike religious offices: and that the honouring of this Day, by making it an ordinary Festivall,

g Chrys. *in* 1 *Cor. Hom.* 43. κατὰ μίαν σαββάτου, τουτ' ἐστι, κυριακὴν, &c. per unam Sabbati, hoc est, die Dominico, unusquisque apud se seponat, &c. vide quomodo adhortatur à tempore. Dies enim erat idoneus ad eos adducendos ad eleemosynam. Recordemini enim inquit, quænam eo die consecuti estis. Bona enim ineffabilia, & radix, & initiũ vitæ nostræ, eo facta sunt. Non hac autem solùm ratione aptum est tempus ad benignitatem prompto & alacri animo exercendum: *Sed* & quod habet quietẽ & remissionẽ, immunitatemq; & vacationem à laboribus. *Cum his* venerandis & immortalibus cõmunicare mysteriis, magnam affert & immittit alacritatem.

h ὁρτάζω, & Ἑορτάζω, *signifie to keepe a solemne, or religious Feast: Exodus* 5. 1. & 12. 14. & 23. 14. *Levit.* 23. 39, 41. *Numb.* 29. 12. *Deu.* 16. 15.

Feſtivall, was one reaſon, for which the *Pagans* imagined *Chriſtians* to have beene worſhippers of the *Sunne*.

Clements Rom. Conſt. Ap. li. 2. cap. 63. Wee Chriſtians aſſemble our ſelves with much diligence, upon the Lord's day, to praiſe God, &c.

Saint Baſil. d. ſpir. ſanct. 27. numbers the obſervation of the Lord's-day, *amongſt Apoſtolike traditions*. Likewiſe *Iſichius in Levit. li. 2 ca. 9.* and S. *Auguſtine*[a] his generall rule, *De Baptiſm. c. Donatiſt. li. 4. ca. 24.* proves it to be ſo.

a Aug. Quod univerſa tenet eccleſia, nec conciliis inſtitutum, ſed ſemper retentum eſt: non niſi authoritate Apoſtolica traditum, rectiſſime creditur.

a Tertullian *Apol.* Coimus in cætum & cõgregationem, ut ad Deum quaſi manu facta, precationibus ambiamus, &c. Oramus etiam pro imperatoribus, miniſtris & poteſtatibus eorum, &c. Iuſtin. Mart. *Apol. Ckm. Conſt. lib. 2. c. 63.*

b Commentaria Apoſtolorum quo ad tempus fert, leguntur. Deinde lectore quieſcente, præſidens orationem, qua populum inſtruit, & ad imitationem, tam pulchrarum rerum cohortatur, habet. Sub hæc conſurgimus communiter omnes, & precationes profundimus.

A Declaration of the Religious offices and actions, which were performed in the common aſſemblies, upon the Lord's-day.

1 Common Prayer, ſupplication, and thankſgiving, were made and offered to GOD and CHRIST according to the holy Apoſtles rule, 1 *Tim.* 2. 12[a].

2 The Scriptures of the Old and New Teſtament, were reade diſtinctly in the native language of the Hearers: or in ſuch a language as the auditory underſtood[b].

3 After the ſolemne reading of the holy Scripture, ὁ προεστὼς, the Biſhop or chiefe Paſtor of the Church, preached a Sermon to the auditory, wherein hee exhorted them, to the

beliefe of ſuch things as they had heard read: and to the obedience of the holy duties, and the imitation of the godly examples, which had beene read unto them out of the Scriptures.

4 The holy and myſterious Euchariſt *, was celebrate, and the ſacrifice of praiſe and thankſgiving being offered up unto GOD for his rich grace, repreſented and exhibited in this Sacrament: The myſticall ſignes of Bread and Wine, after their bleſſing, were diſtributed by the hands of the Deacons, to all and every one preſent: and alſo they were ſent and carried unto them, which by reaſon of ſickeneſſe, or other juſt occaſion, were abſent from the publike aſſembly.

5 Grieuous ſinners and offenders, namely, Fornicators, Adulterers, Sorcerers, &c. and Heretikes, and ſuch as in time of perſecution had denied the Faith: Schiſmaticall perſons, who diſturbed the peace and unitie of the Church, were put to open penance: and the cenſures of the Church, whereof *Excommunication* was principall, being a prejudgement of *God*, and a forerunner of eternall perdition, were ſolemnely publiſhed and pronounced [a].

6 Saint *Pauls* rule concerning Almes [b] and charitable reliefe, of the poore and afflicted ſervants of *Chriſt*: and eſpecially of ſuch, as

were

* Et precibus peractis, panis offertur, & vinum & aqua: & præpoſitus itidem quantum pro virili ſua poteſt, preces & gratiarum actiones fundit: & populus fauſtè acclamat, dicens, Amen.
Et diſtributio communicatioque ſit eorum, in quibus gratiæ ſunt actæ, cuique preſenti: abſentibus autem per Diaconos mittitur.

a Tert. *Apol.* Ibi etiam cenſura Divina: nam & judicatur magno cum pondere, ut apud certos de Dei conſpectu ſummumq; futuri Iudicii præjudicium eſt, ſiquis ita deliquerit, ut à communicatione orationis, & conventus, & omnis ſancti commercii relegetur, Orig. *c. Celſ. lib.* 3. Cypr. *ad Pomp. Ep.* 62. Greg. *Nyſſ. orat. d. Caſtig. Optat. Milevitan. l.* 2.

b Tert. *Apol.* Iuſtin. Martyr. *Apolog.* 2. Pro arbitrio quiſque ſuo, quod viſum eſt contribuunt, & quod ita colligitur apud præpoſitum deponitur: atq; ille inde opitulatur pupillis & viduis, & hiis qui propter morbum, aut aliquam aliam cauſam egent: quiq; in vinculis ſunt, & peregre advenientibus hoſpitibus, &c.

were in bonds, or in ſervitude, or other oppreſſion, for the teſtimony of the *Lord Ieſus*, was duly obſerved in the Chriſtian *Church*, upon the *Lord's-day*.

7 Chriſtians obſerved *a Love-feaſt*, or feaſt of charity, called ἀγάπαι, [c]: partly to helpe and comfort the poore: partly for the mutuall conſolation of their whole body: alſo hereby to cheriſh and increaſe, amity, charity, one with another: and that in thoſe afflictive times of perſecution, they might underſtand each others danger, neceſſity, loſſe, &c. and receive advice and counſell, &c. S. *Paul* toucheth upon theſe Feaſts, 1 *Cor.* 11. and likewiſe S. *Iude* in his Canonicall Epiſtle, *v.* 12. *Tertullian* deſcribeth this Chriſtian Feaſt, *Apol. c.* 39. *n.* 6. *Origen*, *c. Celſ. l.* 1 *Concil. Grangr. c.* 11. *Chryſ. in Ep. ad Corinth. Hom.* 27.

c Tert. *Apol. c.* 39. Cæna noſtra de nomine rationem ſui oſtendit, vocatur enim ἀγάπη, dilectio penes Græcos eſt, &c. Nihil vilitatis, nihil immodeſtiæ, admittit. Non prius diſcumbitur quã oratio ad Deum præguſtetur, &c.

8 Laſtly, Ordination of Biſhops, Prieſts, and Deacons, was uſually performed upon the *Lord's-day*. [d] *Leo Mag. ad Dioſcorum Epiſc. Alex. Epiſt.* 81. *cap.* 1.

Chryſ. Peracta ſynaxi omnes commune inibant convivium, τῶν πενομένων, pauperibus & qui nihil habebant vocatis, & omnibus communiter veſcentibus. d Leo. Piè & laudabiliter Apoſtolicis morem geſſeris inſtitutis, ſi hanc ordinandi Sacerdotum formam, per Eccleſias quibus Dominus præeſſe te voluit, etiam ipſe ſervaveris: ut hiis qui conſecrandi ſunt, nunquam benedictiones niſi in die Dominicæ Reſurrectionis tribuantur, cui à veſpera Sabbati initium conſtat aſcribi, & quæ tantis divinarum diſpenſationum myſteriis eſt conſecrata, ut quicquid eſt à Domino inſigniter conſtitutum, in hujus diei dignitate ſit geſtum.

Obſerva-

Obſervation *the fourth, Concerning worldly labour and negotiation upon the* Lords-day.

The *Law of the fourth Commandement* injoyned the *Iewes* and *Iſraelites*, a totall reſting and ceſſation from labour and ſecular negotiation upon the Sabbath, by the ſpace of a naturall day, that is, from the veſpers of the ſixth day, untill Sun-ſetting of the ſeventh day, *Levit.* 23. 32. *From even to even, ſhall yee celebrate your Sabbath.* And during this ſpace of time, all ſervile labour was prohibited, and all common or civill worke, except onely ſuch, as was neceſſary for the preſervation of man and beaſt, and for *Gods* owne ſervice [a].

But the Evangelicall Law impoſeth no ſuch Commandement of totall abſtinence, from ſecular labour, or from civill actions, during the ſpace of a naturall day: either upon the old Sabbath, or upon the Sunday, or upon any other day of the weeke [b]:

a Tert. *ca. Marc. li.* 4. *ca.* 12. Cum de Sabbato dicit, omne opus tuum non facies in eo: dicendo tuum, de humano opere definiit, quod quiſque ex artificio, vel negotio ſuo exequitur, non de divino. Opus autem ſalutis & incolumitatis non eſt hominis, ſed Dei proprium. d Auguſt. *c. duas Epiſt. pelag. li.* 3. *ca.* 4. Chriſtus nobis abſtulit illud graviſſimum multarum obſervationum jugum, ne carnaliter circumcidamur, ne pecorum victimas immolemus, ne Sabbato ſepteno dierum volumine redeunte, ab operibus etiam neceſſariis quieſcamus, & cætera hujuſmodi: ſed ea ſpiritaliter intellecta teneamus, remotiſque umbris ſignificantibus, in rerum ipſarum quæ ſignificantur luce vigilemus. Ambroſ. *li.* 4. *Epiſt.* 16.

The

The Christian Church upon reasons formerly declared, makes the first day of the week a solemne festivall day; and servile labour, and secular negotiation is by the precept of the Church, prohibited upon this day: not because of the letter of the fourth Commandement, or *because such labour is vitious or sinfull, and of the same quality with blasphemy, adultery, and theft: but so far forth onely, as the same is an impediment to such religious & Evangelicall duties, as are commanded to be performed, upon the Lord's-day, by the precept of the* Church: *and so far forth also, as labour or secular actions doe hinder Christian people, or withdraw them, from the service of Christ, and from spirituall actions, necessary to their religious edification.*

Now this is confirmed in manner following.

1 In the new Testament we reade of no prohibition, or negative precept concerning abstinence, and cessation from secular actions upon the *Lord's*-day, more than upon other dayes: *Et quod non prohibetur ultro permissum est*: That which is not prohibited is freely permitted, saith *Tertullian d. Coron. mil. cap.* 2.

2 The Catholike Church for more than six hundred yeares after *Christ*, permitted labour, and gave license to many Christian people, to worke upon the *Lord's*-day, at such houres, as

they were not commanded to bee present at the publike service, by the precept of the Church.

During the first 300. yeares after Christ, the Church lived in persecution, and Christians were not free to abstaine from labour, upon the Lord's day, or upon other dayes, for great multitudes of them were bondmen to Pagan Masters: many were compelled to labour in Mines, and in Gallies, and to toile and drudge, at all times, when their cruell Lords commanded them. And we cannot finde in the whole Ecclesiasticall story, that Christian people did make it a matter of religion to forbeare worldly labour upon any day of the weeke, when they were commanded the contrary by their Lord's: neither were any tormented or made martyrs, meerely for this reason, That they refused to worke, or labour, or travell upon the Lord's day: But if this had beene a sin of the same quality with blasphemy, adultery, and theft, they would rather have endured any misery which cruell tyrants could have laid upon them, than wilfully to have transgressed a prime divine morall Law [a].

a Aug. de civ. Dei li. 22. c. 6. A Christo Deo non solum colendo verum etiam confitendo, tãtam per orbem terræ martyrum multitudinẽ metas revocare non potuit: non levis offensionis animorum, sed immensarum variarumq; pœnarũ, & ipsius mortis quæ plus cæteris formidatur.

After the three hundred yeares, when *Constantine* the Great, by his Imperiall power, maintained Christian religion, and among many other religious constitutions, ordained the weekly

weekely observation of the *Lord's-day*: *For all people had liberty to labour in their fields and vineyards* [b], and none of all the holy Fathers of the Church, living in those dayes, or many yeares after, reprooved the same, or held it a prophane thing.

In S. *Hieromes* dayes, and in the very place where he was residing, the devoutest Christians did ordinarily worke upon the *Lord's-day*, when the service of the Church was ended. For this Father in his Epitaph, or Funerall Oration of *Paula* reporteth, as followeth [c]:

The (Lady) Paula her selfe with all the Virgins and Widowes, who lived at Bethlehem, *in a Cloister with her, upon the Lord's-day, repaired duly to the Church, or House of God, which was nigh to her Cell: And after her returne from thence to her owne lodgings, She her selfe, and all her company fell to worke, and every one performed their taske, which was, the making of clothes and garments, for themselves and for others, as they were appointed.*

In *Gregory* the Great his time, it was reputed *Antichristian* doctrine, to make it a sin, or thing unlawfull to worke upon the old *Sabbath-day*, or upon the Sunday, or *Lord's-day* [d].

In after times, both in the *East* and *West*,

b Cod. *lib.* 3. *Tit.* 12. *c. d. fer. Constantinus. A. Elpidio. Hermenop. Ep. Jur. Tit.* 4. *Tripar. hist. l.* 1. *c.* 9. Beza *in Cant. bo.* 30. Vt autem Christiani eo die à suis quotidianis laboribus abstinerent præter id temporis quod in cœtu ponebatur, id neque illis Apostolicis temporibus mandatum, neque prius fuit observatum, quam id à Christianis imperatoribus, ne quis à rerum sacrarū meditatione abstraheretur, & quidē non ita precisè observatum fuit.

c Hieron. *to.* 3. *Ep.* 27. *ad Eustoch.* Dic tantum dominico ad Ecclesiam procedebant, et unumquodq; agmen propriam matrem sequebatur: atq; inde pariter revertentes, instabant operi distributo, & vel sibi vel cæteris indumenta faciebant, &c. 181.

d Greg. *Mag. l.* 11. *Ep.* 3. Peruenit ad me, &c. Ita ut die Sabbati aliquid operari prohibeant: quos quid aliud quam Antichristi prædicatores dixerim, qui veniens, diem Dominicum & Sabbatum ab omni opere faciet custodiri.

in *France*, in Great *Britaine*, both in the dayes of *Saxon* and *Danish* Kings: rurall workes and labour, and other civill and secular negotiations, were prohibited and restrained, upon the Sunday or Lord's-day, and upon other Festivall dayes. And this restraint was made, both by Regall and Imperiall Lawes, and likewise by Episcopall Synods. Reade the quotations in the Margine [b].

[b] Novell. *Leon. c.* 54. Statuimus quod Spiritui sancto, ab ipsoque institutis placuit, ut omnes in die sacro, quoque nostra integritas restaurata est, à labore vacent, neque Agricolæ, neque quicquam in eo alii, illicitum opus aggrediantur. Si enim qui umbram quandam atque figuram observabant, tantopere Sabbati diem venerabantur, ut ab omni prorsus opere abstinerent, quomodo qui gratiæ lucem, ipsamque veritatem colunt, hos eam diem, qui à Domino honore ditatus est, nosque ab exitii dedecore liberavit, non venerari par est?

Impp. Ludovic. & Lothar. *Concil. Paris. 2. cap.* 50. Judaicale carnalibus moris est, Sabbatum carnaliter observare: Christianorum porro religiosæ devotionis (quæ ut creditur ex Apostolorum Traditione, imo Ecclesiæ authoritate descendit) mos inolevit, ut ob memoriam Dominicæ resurrectionis, diem dominicum venerabiliter atque honorabiliter colant, quoniam eo die Deus lucem mundi condidit, eo die Christus à mortuis resurrexit, eo die Paracletum Spiritum sanctum Apostolis misit de Cœlis, eo die Manna pluit de Cœlo. Hæc & his similia liquido ostendunt, hunc diem cæteris diebus celebriorem, & venerabiliorem esse debere. *Visum* nobis visum est, ut primum Sacerdotes, cunctique fideles summopere procurent, ut tanti diei debita observatio, religiosaque devotio, devotius exhibeatur. *Quapropter* specialiter & humiliter à Sacerdotibus *Imperialis Majestas* flagitanda est, ut ejus à Deo ordinata potestas, ob honorem et reverentiam tanti diei, cunctis metum incutiat, ut in hac sancta & venerabili die, *mercatus & placita*, *& Ruralia* quæque opera, necnon & quælibet *Corrigationes* ullius conditionis homines, facere præsumant: quoniam dum hæc agunt, & decus Christianitatis obfuscant, & nomen Christi blasphemantibus, locum amplius blasphemandi attribuunt: decet igitur ut eo die Christianus, Divinis laudibus, & non *Ruralibus* operibus vacet.

Carol. *Mag.* Turon. *Concil.* 3. *cap.* 40. Interdicatur ne mercata & placita usquam fiant in die Dominico. Quapropter oportet omnes Christianos à servili opere, in laude Dei & gratiarum actione, usque ad vesperam perseverare. Anegisus. *lib.* 1. *cap.* 139. *d.* Francor. *leg.* Carolus magnus in constitutionibus suis prohibet, ut mercatus die Dominico nullo loco habeatur.

Concil. Matiscon. 2. *Can.* 1. Custodire debemus diem Dominicam quæ nos denuò peperit, & à peccatis liberavit. *Nullus* vestrum *litium* fomitibus vacet, *nullus* causarum actiones exerceat, nemo sibi talem necessitatem exhibeat, quæ jugum

jumentorum

jumentorum cervicibus imponat. *Efforte* omnes hymnis & laudibus Dei, animo corporibusque intenti: Si quis vestrûm proximam habeat Ecclesiam, properet ad eandem, & ibi Dominico die, semetipsum precibus lachrymisque afficito. Sint oculi manusque vestræ, toto illo die ad Deum expansæ. Ipse enim est dies requietionis perpetuus: ipse nobis per septimæ diei umbram insinuatus noscitur, in lege, & Prophetis. Iustum igitur est, ut hanc diem unanimiter celebremus, per quam facti sumus quod fuimus.

Cabilonens. *Concil. ca.* 18. Instituimus ut in ipso Dominico die ruralia opera, id est, arare, messes metere, exactus facere, vel quicquid ad ruris culturam pertinet, nullus penitus præsumat.

Turonens. *Synod. Sub Carol. m. ca.* 40. Interdicatur ne mercata, & placita usquam fiant in die Dominica, qua oportet omnes Christianos à servili opere, in laude Dei, & gratiarum actione usque ad vesperam perseverare.

Arelatens. *Concil. Sub Carol. magno.* Ne in Dominicis diebus publica mercata, neque causationes, neque disceptationes exerceantur: & penitus à rurali & servili opere cessetur, hiis solummodo peractis, quæ ad Dei cultum & servitium pertinere noscuntur.

Antisiodorens. *Concil. cap.* 16. Non licet die Dominico boves jungere, vel alia opera exercere.

Moguntiac. *Concil. Sub Carolo. m. cap.* 37. Omnes dies Dominicos cum omni veneratione decrevimus observari, & à servili opere abstinere: & ut mercatus in eis minime sit, nec placitum ubi aliquis ad mortem vel pœnam judicetur.

Rhemens. *Synod. Sub. Carolo. m. cap.* 35. Vt diebus Dominicis secundùm Domini præceptum, nulla opera servilia quilibet perficiat: nec ad placita conveniat, nec etiam donationes in publico facere præsumat, neque mercata exerceat.

Concili Dingolfeld. *apud Aventin. Annal. li.* 3. Die festo solis, otio divino intentus prophanis negotiis abstineto. Qui hoc die vehicularium aut hujusmodi operam fecerit, jumenta ejus publica sunto. Si contumax perrexerit, in servitutem redigatur.

De observatione diei Dominicæ ex antiquis legibus & Synodis, Anglo-Saxonum, &c.

Ex leg. Regis Oeeid. Saxon. li. c. 3. *Circa An.* 688. Si servus operetur die Solis per præceptum Domini sui, liber sit, & solvat Dominus mulctæ nomine 30. s. Sin injussu Domini operetur, cotium perdat (i. flagelletur) vel flagellationem pretio redimat. Si liber ea die operetur, non mandante Domino, amittat libertatem, & in Sacerdotem pœna duplex esto.

In ll. Aluredi magni, Regis Angl. An. Dom. 876. Cum *Guthurno* Danorum Rege primo editis, et in fœdere *Edovardi* Regis filii *Aluredi* magni cum eodem *Guthurno*

postea confirmatis, *scz. circa An. Dom.* 912. *Cap.*7. *sic habetur sub tit.* De operibus in die festo. *Dein in textu.*

Qui in die Solis mercaturam egerit, mercem ipsam foris facito, & præterea si is Danus fuerit, 12. (nummi) oras, Anglus vero 30. sol. Liber, si in quavis festa die operatus sit, vel libertate sua exuatur, vel legis violatæ mulctam (quam Lahslite vocant.) Servus corium perdat, vel hoc pretio redimat. Si Dominus servum suum ad aliquid operis in die festo cogerit, legem violatam apud Danos subeat, apud Anglos mulctam constitutam.

*Cap.*9. Nemo sceleris reus (siqua vitari possit) in festivitate diei Solis afficiatur morte, ni in fugam se conjecerit vel repugnaverit: comprehensus autem teneatur, donec festivitas diei pertransierit.

In ll. Regis Æthelstani. *Cap.*24. Nulla mercatura sit in die Solis: si quis hanc fecerit mercem foris facito, & etiam 30. solidis eluito.

In ll. Eadgari *Regis, Cap.*5. *Circa An. Dom.* 966. Vnumquemque diem Solis quisque festum celebrato, ab hora nona diei Saturni (id est, tertia pomeridiana) usq; ad diluculum diei Lunæ, sub ipsa mulcta in Iudiciali libro designata. Quamlibet etiam diem Missalem prout indicta fuerit à Sacerdote, & indicta insuper jejunia omni cum religione unusquisque observato.

In Canuti *ll. Ecclesiast. Cap.*14. *Circa An. Dom.* 1026. Festa & jejunia quisquis observato, diei Solis celebritatem à nona (.i. hora tertia post meridiem) diei Saturni, usque in diluculum diei Lunæ, & alias omnes Missales dies prout fuerint imperati.

Et Cap. 15. Mercaturam etiam in die Solis & secularem quamlibet concionem (nisi magna provocante necessitate) strictiùs inhibemus; & *à Venatione* mundanisque omnibus operibus unusquisq; sedulus acquiescat.

*Et in ll. ejus secularibus, Cap.*42. Nemo sceleris reus (siqua vitari possit) in festivitate diei Solis afficiatur morte, *&c.* totidem omnino verbis ut hîc superiùs in Fœdere *Aluredi* & *Guthrumi*, Cap.9.

Ed. *Conf. cir. an.* 1054. (*in sub quæ extant legibus*) nihil aliud de diei Dominicæ observatione statuit, quàm (ut cæteri dies omnes Ecclesiæ) pace sua regia fungeretur: hoc est, ut immunis esset à fori jurgiis & secularibus aliis vexationibus, unde in *Cap.*3. ait, Ab adventu Domini usque ad octabis Epiphaniæ, pax Dei & sanctæ Ecclesiæ per omne regnum. Similiter à septuagesima usq; ad octabis Paschæ. Item ab ascensione Domini usq; ad octabis Pentecostes. Item omnibus diebus quatuor temporum. Item omnibus Sabbatis ab hora nona, & tota die sequenti usq; diem Lunæ. Item vigiliis Sanctæ *Mariæ*, Sancti *Michaelis*, &c. Item omnibus Christianis ad Ecclesiam causa orationis euntibus, pax in eundo & redeundo sit eis, *&c.* Hæc eadem in *ll. Gulielmi* Conquest.

In

In Concilio Cloveſhovia ſub Cuthbarto *Archiepiſ. Doroberniæ, An. Dom.* 747.

Cap. 14. *De honore & obſervatione Dominici diei.*

Quarto decimo ſtatuitur loco: ut Dominicus dies legitima veneratione à cunctis celebretur, ſitque divino tantum cultui dedicatus, omneſq; Abbates & Presbyteri iſto ſacratiſſimo die in ſuis Monaſteriis atq; Eccleſiis maneant, miſſarumq; ſolemnia agant, omiſſiſq; exterioribus negotiis ac ſecularium conventibus atque itineribus, niſi inexcuſabilis quælibet cauſa urgeat religioſæ converſationis, ac bene vivendi normulam de ſacræ Scripturæ eloquiis ſubjectis famulis prædicando inſinuent. Sed & hoc quoq; decernitur quod eo die ſive per alias feſtivitates majores, populus per Sacerdotes Dei ad audiendum Verbum Dei conveniat, Miſſarumq; Sacramentis ac doctrinæ ſermonibus frequentius adſit.

Inter Canones Egberthi *Archiepiſcopi Eboracenſis, Circa An. Dom.* 784.

Cap. 3. Item ut omnibus feſtis & diebus Dominicis unuſquiſq; Sacerdos Evangelium *Chriſti* prædicet populo.

Infra ſub titulo de Sabbato.

Deus Creator omnium creavit hominem in ſexta feria, & in Sabbato requievit ab operibus ſuis, & ſanctificavit Sabbatum propter futuram ſignificationem paſſionis *Chriſti* & quietis in ſepulchro. Non ideo requievit quia laſſus eſſet, qui omnia ſine labore fecit, cujus omnipotentia non poteſt laſſari, et ſic requievit ab operibus ſuis ut non alias creaturas quam antea fecerat poſtea feciſſet. Non fecit alias creaturas poſtea, ſed ipſas quaſcunq; fecit omni anno, uſque in finem ſeculi facit. Homines creat in animabus & corporibus, & animalia & beſtias ſine animabus. Omnis anima hominis à Deo datur, et ipſe renovat creaturas ſuas, ſicut *Chriſtus* in Evangelio ait; Pater meus uſque modo operatur, et ego operor. *Chriſtus* pro nobis paſſus eſt in ſexta ætate mundi in ſexta feria, et reformavit perditum hominem paſſione ſua, et operatis miraculis ſuis requievit in ſepulchro per Sabbatum, et ſanctificavit Dominicum diem reſurrectione ſua. Nam Dominica dies prima dies ſeculi eſt, et dies reſurrectionis *Chriſti*, et dies Pentecoſtes, et ideo ſancta eſt, et nos ipſi debemus eſſe ſpiritaliter Sabbatum Sabbatizantes, id eſt, vacantes ab operibus ſervitutis, id eſt, peccatis, quia qui facit peccatum ſervus eſt peccati. Sed quia non poſſumus eſſe ſine peccatis, caveamus in quantum poſſumus, et emendemus quicquid peccaverimus, demus bona exempla ſubditis nobis, et corrigamus noſmet ipſos & ſubditos, et exhortemur ad meliora jugiter. *Amen.*

Circa

Circa. An. Dom. 1009. *In Concilio Æmanensi* Pambritannico *Regis* Ethelredi *edicto ab Archiepiscopis* Ælfeago *Dorobern.* & Vulstano *Eboracensi*, &c. *celebrato.* Cap. 15

Festivitatem diei Solis & ad eandem quicquid pertinet, ferventius quisque observato. A mercaturis & conventibus populi (puta secularibus & forensibus) à *Venatione etiam* & mundanis operibus in sancta illa die sedulus abstineto. *Hæc propemodum verbatim: sed in exemplo istius Concilii perantiquo ita exhibetur:* Dominicæ solennia diei cum summo honore magnopere celebranda sunt, nec quicquam in eadem operis agatur servilis; Negotia quoque secularia, quæstionesq; publicæ in eadem deponantur die.

With the former Lawes and Edicts of Princes: and the Canons of Councels, our nationall Lawes and Statutes, and the Precepts and Canons of our Church[a], accord very exactly, concerning abstinence from secular affaires, and the religious observation of the *Lord's*-day, and of other Holy-dayes.

And we consent likewise with the Catholike Church, concerning the freedome of *Christian* people, from the rigorous servitude of the Iudaicall Law: and the Statutes of our Nation, and our Canons, and our Homilies permit necessary worke, (the forbearance whereof, would bring notorious detriment) upon some part of Sundayes and Holy-dayes.

Our Homily saith[b]: *This Commandement doth not binde* Christian *people so straitly as it did the* Iewes, *touching the forbearing of worke and labour in time of great necessity.*

Q. *Eliz.* Injunct. 20. *All Parsons, Vicars and Curates, shall teach and declare unto the people, that they may with a safe and quiet conscience, after*

a Canon. 13. *An.* 1603 *sub regno* K. Iacob. *All manner of persons within the Church of* England, *shall from hēceforth celebrate and keep the* Lords *Day, commonly called Sunday, and all other Holy-dayes, &c. in hearing the Word of* God *read, in publike and private Prayers, in acknowledging their offences to God, &c*

b Homil. *of the place and time of prayer.* pag. 124.

after their Common Prayer in time of Harveſt, labour upon the Holy and Feſtivall daies, and ſave that thing which God *hath ſent. And if for any ſcrupuloſity or grudge of conſcience, they ſhould abſtaine from working upon thoſe daies, that then they ſhould grievouſly offend and diſpleaſe* God.

King *Edward* 6. Injunct. *All Parſons, Vicars and Curates, ſhall teach and declare unto their Pariſhioners, that they may with a ſafe and quiet conſcience in time of Harveſt, labour upon the Holy and Feſtivall daies, and ſave that thing which* God *hath ſent. And if for any ſcrupuloſity, or grudge of conſcience, men ſhould ſuperſtitiouſly abſtaine from working upon thoſe daies, that then they ſhould grievouſly offend and diſpleaſe* God.

The Statute of King *Edward* 6. *An.* 5. & 6. *cap.* 3. *Provided alwaies, and it is enacted by the authority aforeſaid, that it ſhall be lawfull to every Husband-man,* &c.

And in ancient times the like was permitted.

e Concil. ap. Palatium Vernis. *Sub Reg. Franc. Pipino cap.* 14. De die Dominico, quia perſuaſum eſt populis, de die Dominico agi cum caballis ſicut bobus & vehiculis per itinera non debere, neque ullam rem ad victum præparari, vel ad nitorem domus vel hominis pertinentem ullatenus exerceri, quæ res ad Judaicam magis quam ad Chriſtianam obſervationem pertinere probatur, id ſtatuimus, ut die Dominico quod antè fieri licuit, liceat. De opere tamen rurali, a ratione, aut vineæ ſectione, excuſſione vel ſepe faciendâ, cenſuimus abſtinendum, quò faciliùs ad Eccleſiam venientes, orationis gratia vacent.

Observation *the fifth, concerning the* LORD'S Day.

Abstinence, or resting from secular labour and negotiation, and likewise from Pastime and Recreation upon the Holy-day, are considerable, *Either* according to their Relation to the religious offices of the day: *Or*, as they concerne the temporall welfare, comfort, delight, profit, and necessity of man.

So farre forth, as secular labour, and pastime, or recreation are impediments to sacred and religious duties, publike or private, to be performed upon the Holy-daies, they are to be avoided, and abstinence from them must be used according to the *equitie of divine Law, and the Precept of the Church*: *Otherwise* they are *sacrilegious* [d], *Because* they are meanes to rob GOD of His honour, and to hinder the spirituall edification of Christian people.

The eating of certaine kindes of meates, was sinfull under the law, because of a legall prohibition: *But* under the Gospell, the eating of all kindes of wholesome meats is lawfull, *Unlesse* the same be done intemperately, or contrary to the Precept of the Church or State,

[d] Cyril. *in Ioan. li. 8. cap. 5.* Eo gravius est peccatum, quò sanctioti tempore committitur. *Idne est, ô Christiane, celebrare diem festũ, indulgere ventri, & inconcessis voluptatibus habenas laxare?* Athanas. *ad African. pag. 730.* Ne ipsam quidem Dominicam diem sanctissimi Festi ulla in reverentia habuere, quò minùs eo ipso tempore, quo Dominus omnes ex mortis vinculis compedibusque asseruerit, homines ejus Eccleſiæ in vincula conijcerent.

comman-

commanding abſtinence and faſting: *In like manner*, working and labouring upon the old Sabbath-day, was a ſin under the Law, becauſe of GOD's poſitive Precept: *But* under the Goſpell, it is no ſin to worke or labour upon any day of the weeke, but then onely, when the doing thereof is an impediment to ſpirituall and religious offices, which by the generall Commandement of the *Holy Ghoſt*, and by the ſubordinate Precept of the Church, are to be performed upon the Holy-day.

And for this cauſe the Church of GOD prohibiteth them: *And* this Precept of the Church hath a two-fold obligation: *The* one ariſing from the quality of the object, or things prohibited; *For* becauſe abſtinence from labour, and from recreation upon the Holy-day, is ſubſervient to the exerciſe of Religious duties: *And* on the contrary, ſecular labour and paſtime are impediments thereunto: *Therefore*, although in their proper quality they are not evill, yet *the uſe of them is to be forborne, at ſuch times and houres of the day, and in ſuch manner, as the Precept of the Church commandeth.*

The ſecond obligation of the Precept of the Church, ariſeth from the authority of the Commanders: *For* the Biſhops and Paſtors of the Church, are by office, *Stewards, and ſubordinate Rulers*, in the Houſe of *God*; having authority from CHRIST, not only to feed His flocke with wholeſome doctrine, but to governe the ſame with holy Precepts and

Canons in matters of decency, order, and edification. *And* it is the duty of *Christian* people to obey them, *Heb.* 13. 17.

Also Kings and Princes are the *Lord's* Vicegerents. *Psal.* 82. 6. to governe and command His people, *Not onely in matters concerning humane society*, But *also in things concerning or appertaining to Divine Religion* e.

And it hath alwaies beene the honour of Religious Monarches, to confirme and ratifie the godly Precepts and Canons of the holy Bishops and Pastors of the Church, by their regall and imperiall authority f: As appeareth by *Constantine* the Great, and by *Theodosius*, *Marcianus*, *Charlemaine*, *Lewis*, *Lotharius*, &c.

Now the holy Apostle commandeth obedience to Royall authority in things honest, religious, and just, and that, *for conscience sake*, *Rom.* 13. 5. *For* when they command Duties of this quality, *Per illos jubet Christus* g: The *supreme Law-giver Himselfe*, *which is the Lord Christ*, *is the Prime Commander*, Prov. 8. 15.

e Aug. *c. Cresconi. lib.* 3. *cap.* 51. *In* hoc Reges Deo serviunt, sicut eis divinitus imperatur, in quantū sunt Reges, *Si* in suo Regno bona jubeant, & mala prohibeant, *Non* solùm quæ pertinent ad humanam societatem, *Verùm* etiam quæ ad Divinam religionem. *Idem Epist.* 48.

f Concil. Paris. 1. *ca.* 1. Specialiter & humiliter à Sacerdotibus, Imperialis Majestas flagitanda est, ut ejus á Deo ordinata potestas, ob honorem, & reverentiam tanti diei cunctis metum incutiat, nè in hac sancta & venerabili die, *Mercatus* & *Placita*, & *Ruralia* quæqi opera, nec non & quaslibet corrigationes, ullius conditionis homines, facere præsumant, *&c.*

g Aug. *Epist.* 166. Inter homines pœnas luit, & apud Deum sortem non habebit, qui hoc facere noluit, quod ei per cor Regis, ipsa veritas jussit. *ibid.* Imperatores cum bonum jubent, per illos non jubet, nisi Christus.

Concerning

Concerning Recreation upon the Holy-daies.

By Recreation *we understand Sports, Pastimes, Musicke, playing at some kindes of games, and bodily exercises, &c. used to refresh the body and minde of man, after labour and serious actions*[a].

Recreations are of two sorts or kindes: 1. Honest and lawfull: 2. Vitious and unlawfull.

Honest and lawfull recreation is such, as neither is vitious, in respect of the matter and quality of the object: neither is accompanied with any evill circumstances. Vitious objects are such, as be morally evill in quality: as excessive drinking, prophane, obscene, or scurrilous speaking, prodigall, or fraudulent playing or gaming, *&c.*

Evill circumstances are undue and unseasonable time: undecency in respect of place, persons, habit, or gesture: relation to some vitious end; excessive and immoderate action, disobedience to Lawes and superiour authority, *&c.*

Thes. 1. *All kindes of recreation, which are of evill quality* in respect of their object: or which are attended with evill and vitious circumstances,

a *Ex Seneca, Lucano, Statio, &c.* Recreatio idem est quod restauratio, & reproductio. Et transfertur ad significandam intermissionem laborũ, infirmitatis, lassitudinis: & refocillationem cum corporis, tum animi, ut quæ velut de novo videntur produci, & restaurari, dum à laboribus, morbis, molestiis velut feriantur, & quiescunt, viresque deperditas resumunt.

cumstances, are unlawfull, and to be refrained upon all daies, and at all seasons. But if they be used upon the *Lord's day*, or on other Festivall daies, they are sacrilegious, because they [b] rob *God* of his honour, to whose worship and service the Holy-day is devoted: and they defile the soules of men, for the cleansing and edifying whereof the Holy-day is deputed.

Thes. 2. *Recreations honest and moderate*, such as are neither vitious in quality or circumstances, may Lawfully be permitted, and exercised upon some part of the Christian Holy-day [c].

Argument 1. Recreations of this quality, are prohibited by no just Law: either Divine, Ecclesiasticall, or Politicke: and therefore they are not sins, because sin is the transgression of some just Law, according to the definition thereof, in holy Scripture, 1 *Iohn* 3. 4. *Mat.* 15. 3. *Rom.* 2. 23. *& Chap.* 7. 7. *Iam.* 2. 11. and according to the Fathers [d], and all the Doctors of the Church [e].

Vnlesse therefore the opposers of such recreations be able to demonstrate, that they are prohibited, or repugnant to some just Law, the same are not vitious or sinfull, and they may lawfully be permitted by superiors, and exercised by subjects, and inferiours, upon the Holy-day.

b Cyrill. *In Ioan. l.* 8. *ca.* 5. Idne est, ô Christiane, celebrare diem festum, indulgere ventri, & inconcessis voluptatibus habenas relaxare? &c. Eo gravius est peccatum, quo sanctiori tempore committitur. Concil. Toletan. 3. *can.* 22. Irreligiosa consuetudo est, quã vulgus per sanctorũ solemnitates & festivitates agere consuevit: populi qui debent divinis officiis intendere, saltationibus, & turpibus invigilant canticis, &c. Ephrem. *Syrus. s. d. sest. diep.*

c Synops. *Pur. Theolog. Disp.* 21. *n.* 58. Neq; tamen omnis corporis recreatio, hic omnino prohibetur, ut quæ etiam inter fines Sabbati est: scilicet, quæ cultum Dei non impedit, & sacris peractis, honeste, decenter, moderate, & sine scandalo fit.

d Amb. *d. Paradis. c.* 8. Aug. *c. Faust. Manich. li.* 22. *c.* 27. e Lomb. *sent. li.* 2. *dist.* 38. *& in eund. Scholast.* Aquin. 1. 2. *quæst.* 71. *art.* 6.

Argument

Argument 2. Secular and corporall labour, may lawfully be used, upon some part of *God's* Holy-day: namely, so farre forth as the same is not an impediment to the religious Offices of the day.

Therefore honest and moderate recreation, may likewise be permitted and used.

1 The antecedent is proved in manner following.

1 No just Law, Divine, Ecclesiasticall, or Civill, doth totally prohibite the same.

2 Many cases of urgent necessity require this: for the welfare of man himselfe, and of many creatures is preserved thereby.

3 In the time of the Old Law, the same was lawfull in many cases, *Mat.* 12. 11, &c.

4 The Apostolicall Primitive Church permitted this[f], and all the Schoole Doctors, and the Canonists, and worthy Divines of our owne part teach the same[g].

2 The sequell and consequence of the Ar-

[f] *Reade before observat.* 4.

[g] Beza in *Cant. fol. hom.* 10. *p.* 603.

Vt autem Christiani eo die (Dominico) à suis quotidianis laboribus abstinerent, præter id temporis quod in eam ponebatur, id neque illis Apostolicis temporibus mandatum: neque prius fuit observatum, quàm id à Christianis imperatoribus, ne quis à rerum sacrarum meditatione abstraheretur, neque ita præcise observatum fuit. Zanch. *in.* 4. *Præcept.* Causa cur externa civilia opera vitentur in die festo, non est quod per se mala sint, contaminentve sanctificationem diei Festi: sed quia impedimenta sunt ne quis possit vacare præstandis iis, quæ Deus requirit in cultu suo externo, in festis & sacris diebus. Danæus *Ethic. li.* 2. *cap.* 9. Nobis Christianis non tanta, tamve severa & rigida cessatio (nempe ne laboremus in die Dominica) imposita est. Nam ex lege Constantini, licet serere & metere in die Dominica, si commodum sit. *Homil. Of the time and place of prayer. Pag.* 124. *This Commandement doth not binde Christian people so strictly as it did the Iewes: touching the forbearing of worke and labour, in time of great necessity.*

gument

gument is builded upon this reason.

Secular and toilesome labour, upon the legall Sabbath, was literally and expresly prohibited, both in the fourth Commandement of the Decalogue, and also in sundry other passages of *Moses* his Law, and in the *Prophets*: and that with great severity: *Exod.* 31. 14. *and Chap.* 35. 2. *Jerem.* 17. 27. And therefore the doing thereof was a direct and expresse transgression of the Sabbaticall Law.

But honest and moderate recreation was not prohibited, either in the Law, or in the Prophets, in literall and expresse termes: and if it were forbidden, the same was done collaterally onely, or by consequence.

Now that which is directly and by name prohibited by any Law, is more unlawfull than those things which are concluded by inference onely, to be repugnant to the Law. If then secular labour is not simply unlawfull on the Holy-day, although it were expresly named in the *Law*[c]: then civill recreation, not prohibited in termes, neither yet by any necessary consequence from the *Law*, cannot be simply unlawfull.

c G.W. d.Sab.pag. 98. *The reason why the workes of our ordinarie vocation are forbidden us upon the Sabbath, is not that they are unlawfull in themselves: but because they destroy the rest, and take up the minde, that it cannot be imployed in Gods businesse.*

The

The Tenent of the Novell Sabbath Teachers, concerning labour and recreation upon the Sunday.

I. D. We must know that the *Lord's*-day must containe 24. houres, all which must be dedicated to Him, *that so* His blessing may be more plentifully powred downe upon us. We are to know that the Sabbath containeth 24. houres, aswell as any other day, and therefore the night must be spent in an holy rest also: not but that man is allowed to take sufficient sleepe: but his sleepe is to be seasoned with the sweetnesse of former exercises, and his dreames [c] to have some taste of religion, more than at other times.

Now GOD biddeth us keepe the whole seventh-day: for he would have us give as long a day to him, as he hath given to us.

D. B. d. Sab. p. 262. Vpon the Lord's-

c Tho. Chartwr. *Com. in Eccl. ca.* 5. Quodsi in die Dominico mens nostra, in piis exercitiis tota defixa esset, eadem inter dormiendū recurrerent Neq; enim cōtemnendū quod Philosophus in Ethicis docet, justum ab injusto, non somno sed insomnio discerni.

day, we ought to rest, *from all honest recreations, and lawfull delights, Pag.* 274. *From talking of recreations.*

E. E. p. 107. Recreation belongs not to rest, but to labour, and it is used that men may by it be made more fit to labour, & therefore it must be granted on dayes of labour, (and not on the Sabbath-day.)

I. D. p. 140. If men will allow their servants recreation, let them allow part of their own time, and be liberall in that which is their owne, and not in that which GOD hath not given them warrant to bestow on their servant.

G. W. of the Sabbath, Chap. 4. GOD requireth in the Commandement that we rest the Whole day, and keepe the whole day holy: for if he had meant but a part, he could have said so much: but in that hee requireth a day in the Commandement, he putteth it out of question.

Every one of thy dayes hath twenty foure houres, and therfore he must have so many to his day: or else thou hast more than six dayes given thee: or if not given,

given, then thou takest it as *Hophni* did the flesh, and then thou robbest GOD of part of his day, and so thou committest theft.

Ib. pag. 58. It is the Sabbath of the Lord thy God: and take heede how thou wrong him, and curtol his day, as *Hanun* did *David's* servants garments, 2 *Sam.* 10. 4.

Pag. 60. Neither yet is this sufficient to keepe the Sabbath-day from morning to night, &c. But we must keepe the night also, for it is a part of the day naturall: for so *Moses*, *Gen.* 1. accounteth the evening and the morning but one day.

The rigid Tenent of some Sunday-Sabbatizers.

Tho. Rogers Prefat. before the Articles. I have read, and many there bee alive which will justifie it, how it was preached in a Market Towne in *Oxfordshire*, that to doe any servile worke or businesse on the *Lord's day*, is as great a sinne, as to kill a Man, or to commit adultery.

It was preached in *Somersetshire*, that *to throw a bowle* on the Sabbath day,

is as great a ſin, as to kill a man.

It was preached in *Norfolk*, that *to make a Feaſt, or wedding-dinner* on the *Lord's*-day, is as great a ſinne, as for a father to take a knife and cut his childes throat.

G. W. d. Sab. p. 81. take heed unto thy ſoule, and as of all ſins, ſo eſpecially of this ſinne of Sabbath-breaking: becauſe of all other it moſt ſeparateth the ſoule from God.

It was preached in *Suffolke* (I can name the man, & I was preſent when he was convented before his Ordinary for preaching the ſame) that *to ring more Bels than one* upon the Lord's-day, to call the people to Church, is as great a ſin as to commit murther.

Arguments uſed (or rather abuſed) by theſe new Law-makers in confirmation of their Tenent.

Argument 1. The *Law* of the fourth Commandement prohibited recreation upon the whole Sabbath-day to the *Iewes*: but the ſame *Law* bindeth us Chriſtians.

That *Law* prohibited ſervile-workes and worke, and recreation are equall

equall impediments to the ſanctifying of the *Sabbath*.

2 The ſame Law is in force amongſt Chriſtians, becauſe it is a morall Law, one of the tenne Commandements: and the obſervation of it was enjoyned with as much ſeverity, as the obſervation of any other precept.

Anſw. 1. I finde no formall nor expreſſe prohibition, either in the Text of the fourth Commandement, or in any other ſentence of *Moſes's* Law, ſimply reſtraining the *Iewes* and *Iſraelites* from the uſe of honeſt recreation upon their weekely Sabbath-day.

Secondly, One principall end, and neceſſary uſe of the old Sabbath was: to refreſh and recreate people after toyle and hard labour, *Exo.* 23. 12. *Six dayes thou ſhalt doe thy worke: and on the ſeventh day thou ſhalt reſt: that thine Oxe and thine Aſſe may reſt, and the ſonne of thine hand maid, and the ſtranger may bee refreſhed,* ינפש *recreetur,* ἀναψυξη.

But if all civill recreation had abſolutely beene denied the *Iewes*, upon every part of their weekely Sabbath, which continued foure and twenty houres, *Levit.* 33. 32. *This* had been rather an heavy burden, than a recreating and refreſhing of people. *For* it is more grievous for people to ſit ſtill in one place ſo many

houres, and to have the body and minde exercised with no variety of action: *But* onely in reading *Deuteronomy*.[a], or other parts of *Mose's* Law, which ordinary persons understood not, *Then* to travell and labour in their ordinary businesses. *Now* we reade in *Exod.* 16.29. this branch of the old *Sabbath* Law: *Abide ye every man in his place: let no man goe out of his place on the seventh day.* And *Origen* saith [b] of the *Iewes*: That *in whatsoever habit, or place, or posture of body they are in, upon their Sabbath-day*, in the same they must continue untill the evening.

Thirdly, The *Rabbins* out of their *Talmud* affirme [c]: That under the old *Law it was permitted young people to recreate and disport themselves upon some part of the Sabbath, with running, or leaping, or dancing*: provided, *that this were done in honour of the Sabbath.*

Conclus. It is not then a certaine truth, that honest and sober Recreation was universally prohibited by the law of the fourth Commandement. *And* therefore one cannot necessarily conclude from thence, the unlawfulnesse of all civill recreation, upon the *Christian* Holy-day.

a Rabbini *in* עירוך שלרון. Hebræis in die Sabbati, aliisque diebus festis, alium librum volvere non licet, quã librum legis.

b Orig. περὶ ἀργῶν *lib.* 4. Vnusquisque quo habitu, quo loco, qua positione, in die Sabbati inventus fuerit: ad vesperam usque debet permanere. *Id. in Num. Hom.* 23. In Sabbato unusquisque sedet in loco suo, & non procedit ex eo. *Synes. ep. ad Euopt.* Cum exorta tempestate peracta esset dies parascheues, & vespere, decidente sole, Iudæi qui nautæ erant, Sabbatum inchoarent: qui clavum tenebat, mox ut solem reliquisse terrã conjectavit, relicto clavo prosternit se, seq; cuiq; calcandum exhibuit. Rati autem navigantes, id ex desperatione eum fecisse, omnes consternebantur: cum autem causam accepissent, quidam gladio evaginato necem eidem intendebant. *Ille* vero immobilis, librum legebat legis, *&c.* sicque tota nocte cum sequenti die, sedit Iudæus otiosus. c Buxtorf. *Synag. Iud. cap.* 11. Iunioribus permissum est, ut tempore Sabbati, spatiando, currendo, saltando sese oblectent: *si* in honorem Sabbati faciant.

A second part of the Answer.

If it were granted, that the old *Sabbath* Law prohibited all civill recreation, *&c. This* concludeth not against recreation upon some part of the *Christian* Holy-day, for these reasons:

1 *The old Sabbath law* was positive and temporary, obliging *Iewes* and Proselytes, untill the time of the *Gospell*, and then ceasing. *Reade* this demonstratively proved before, *pag.* 34, &c.

Ambros. *li.* 4. *ep.* 18. Cum Sabbati ignava otia, & corporalis superflua destrueret circumcisionis (Christus.)

2 *The* LORD's Day succeedeth not the Legall Sabbath, by Divine institution, in respect of the old forme of observation: *to wit*, in length and continuance of houres: *Nor yet* in the rigor and strictnesse of externall Rites. *For* there is no proofe hereof in any passage or sentence of holy Scripture: *Nor* in the Tradition of the Ancient Catholike Church: *neither* is there any ground of reason for it.

The continuance of the old Sabbath, the just space of foure and twenty houres: *And* the strict forme of rest from worldly labour and negotiation, were types and figures of things to bee fulfilled under the Gospell: *And* they were expresly commanded in the old Law: but the limitation of the time, and houres of the day, for divine worship, and Church duties:

ties : and likewiſe the Rule, for outward reſt, and ceſſation from ſecular labour, and from play and paſtime under the Evangelicall State, are all of them ordered and appointed by the Rulers of the Chriſtian Church, according to ſuch generall Canons, as the *Holy Ghoſt* hath ſet downe in the Scripture. *Reade* before *pag.* 100. *And* therefore in the new Covenant, wee are not ſubject to the *rudiments of the old Law : And* even as, although the Sacrament of Baptiſme ſucceedeth, and is uſed in the place of Circumciſion, *Yet* we forbeare not the adminiſtration thereof, untill the juſt number of eight dayes : *So* likewiſe wee are free from the legall obſervance of ſuch a juſt quantity and number of houres, as was commanded the *Iewes* by the old Law, for the continuance of their weekely Sabbath dayes reſt. *Reade* before *pag.* 216.

Another branch of Sunday Sabbatarians doctrine : That *to labour or to uſe any civill recreation on the* LORD's-*day, is a ſinne of as evill quality,* As *Murther, Adultery, Inceſt, Falſe witneſſe, Theft &c. Vpon* theſe two falſe and abſurd grounds. *Firſt, becauſe* the ſame is a ſinne againſt a Commandement of the firſt Table of the Decalogue. *Secondly,*

condly, *Becauſe* it was puniſhable with the ſame penaltie of death, as murder and adultery were puniſhed. *Exod.* 35. 2. *Numbers* 15. 36. with *Deut.* 22. 22.

Anſw. 1. The Antecedents of both the reaſons are denied upon theſe grounds following.

Firſt, To labour, or to uſe civill recreation, upon ſome part of the *Lord's* day, and in ſuch manner as the Law of the Church, and of the State permitteth, *is* no ſinne; and therefore it is not a tranſgreſſion of any Precept of the firſt Table of the Decalogue.

Secondly, It is impoſſible for theſe ſuperſtitious Law-givers to make demonſtration, either out of Holy Scripture, or ſound reaſon, or teſtimony and authority of approved witneſſes: *That* it was a capitall crime, in the time of the old Law, for *Iewes* and *Proſelytes*, to uſe ſober and honeſt paſtime and recreation upon ſome part of their Sabbath-day: or within the ſpace of any of the foure and twenty houres, during which, their legall Sabbath continued.

Against the sequele of the former Argument, I shall oppose these Positions following.

Thes. 1. *All sins against the Commandements of the first Table of the Decalogue, are not more vicious in quality, nor of greater guiltinesse before* GOD, *than some sinnes against the Precept of the second Table.*

Thes. 2. *Some sinnes, and some transgressions of Precepts of the second Table, are more grieuous and haynous, in quality, guiltinesse, and effect, than some sinnes and transgressions of the Commandements of the first Table.*

Thes. 3. *Sinnes against the second Table, being lesse in respect of their materiall object, doe many times, by reason of malice in committing, and by aggravating circumstances, become more deadly, than some kindes, or actions of superstition, idolatry, infidelity, distrust in* God, *neglect of Divine Service,* &c.[a]

a Aquin. 1. 2. *quæst.* 73. *ar.* 5. Quod peccata spiritalia sunt majoris culpæ quam peccata carnalia, *non* est sic intelligendum, quasi quodlibet peccatũ spiritale sit majoris culpæ, quolibet peccato carnali: *Sed quia* considerata hac sola differentia spiritalitatis & carnalitatis, graviora sunt, cæteris paribus. *Modina.* 1. 2. *q.* 73. *ar.* 4. Comparationes peccatorum fieri debent, si cætera sunt paria. *Vasq.* 1. 2. *q.* 73. *ar.* 3. Peccatum inferioris speciei, & ex objecto minùs grave, dici potest aliquandò majus alio superioris speciei, propter circumstantias: *Vel propter* rationem voluntarij; *vel* quia majus nocumentum infert. *Conrad. ib. in Thom.* Non intelligitur quod quodlibet spiritale sit majoris culpæ (id est, imputetur ad majorem pœnam, & habeat majorem reatum, & aversionem, & inordinationem) quolibet peccato carnali: quia hoc non est verum. *Invenitur* enim aliquod spiritale quod est solum veniale: & invenitur carnale quod est mortale grave: & quandoque potest carnale esse ex deliberatione, & certa malitia, & spiritale ex surreptione: *Sed intelligitur* cæteris paribus, ut quod sit paritas in objecto, & paritas voluntatis.

Thes.

Thes. 4. *In comparing of sinnes, wee must alwaies proceede in manner following, that is:* Compare *foule sinnes of either Table, with foule sins: like sins to like, both according to the materiall object: and according to malice and wilfulnesse, and other circumstances in the offenders* [b].

b Tertul. *ad uxor. lib.* 2. *cap.* 3. Omne delictum voluntarium, in Domino, grande est.

These things being premised, it will appeare by many examples, and sentences of holy Scripture, that my former Positions, concerning the equality, and inequality, parity, or imparity, of the sinnes of either Table, are undoubtedly true.

Genes. 18. 11, &c. *Sarah* sinned against the first Commandement of the first Table of the Decalogue, not beleeving [c] God's promise revealed by the Angel, That *she being then waxed old, and her* Lord *also, should of a surety beare a childe.*

c Ambros. *ep.* 36. Sara quia risit incredulitatis coarguta est.

2 *Sam.* 12. 4. A certaine rich man, sinned against the second Table: *For this rich man had exceeding many flockes and herds:* But *the poore man had nothing, save one little Ewe-lambe, which hee had bought and nourished up,* &c. And *there came a traveller unto the rich man, and hee spared to take of his owne flocke, and of his owne herd, to dresse for the way-faring man, that was come unto him:* But *tooke the poore mans lambe, and dressed it for the man that was come unto him.*

Now, if we make comparison betwixt these two former sinns, *whereof* the one was a transgression of a Precept of the first Table, *and* the

other of the second, *the* rich mans sin was damnable and mortall, 2 *Sam.* 12. 5. *The* sinne of *Sarah* being onely of infirmity, was corrected with a checke onely of the Angel, and without further punishment.

Deut. 32. 51. *Numb.* 20. 24. and Chap. 27. 14. *Moses and Aaron trespassed against the Lord* (by distrust in His Word and power) *at the waters of Meribah-kadesh, in the wildernesse of Zin in the strife of the congregation: they did not sanctifie Him at the water, before the people.*

1 *Kings* 21. King *Ahab* consented to the murder of *Naboth* the *Iezreelite*, and when *Naboth* was dead, he tooke possession of his Vineyard, *verse* 16.

This *sinne of Ahab* being against the second Table, was damnable in an high degree, and it brought destruction upon himselfe, and it was the cause of utter ruine to all his posteritie, 1 *King.* 21. 21, 22.

But the trespasse of *Moses* and *Aaron* against the first Table, was an occasion to impeach their entrance into the Land of *Canaan*, but it neither hurt their posteritie, neither deprived themselves of GOD's eternall love and grace.

The *man of God*, being seduced by an old Prophet, disobeyed an expresse Commandement of *God*, which was against the first Table of the Decalogue, 1 *King.* 13. 21.

Absolon sinned against the second Table, in rebelling against his Father *David* and by

lying

lying with his Fathers Concubines, in the ſight of all Iſrael, 2 *Sam.*16.22.

I ſuppoſe our new Sabbath-maſters will acknowledge that the latter ſinne being againſt the ſecond Table, was many times more foule and haynous, *Than* the ſinne of the man of God.

Laſtly, the moſt vertuous and holy people living, are ſometimes over-taken with ſinnes againſt the firſt Table: namely, with ſome ſins of omiſſion: and with ſins of infirmity, ignorance, ſurreption, *&c.* with ſome impatience, unthankfulneſſe, pride of heart, diſtruſting, and doubting in *God's* providence: *As* wee may obſerve in the examples of *Iob,* and *David,* and *Ezechiah,* &c. *But* notwithſtanding ſuch ſins, theſe juſt perſons continue in *God's* favour, and in the ſtate of grace: and theſe ſins of ignorance, infirmity, ſurreption, and ſudden paſſion, are not imputed unto them: neither doe they make them guilty of *God's* eternall wrath, (according to the law of the Evangelicall covenant:) but they ſtill remaine actually righteous[a], in the ſight of *God* and men.

But on the contrary, if a juſt perſon become a willfull tranſgreſſour of any maine Precept of the ſecond Table: and continue therein, without actuall repentance. The Spirit of *God* ſaith, *Ezek.*18.24. *All the righteouſneſſe that hee hath done, ſhall not be remembred,* In his *treſpaſſe that hee hath treſpaſſed, and in his ſinne that hee hath ſinned, in them ſhall he die.*

a Aug. *in Pſal.*11. Peccatum non imputatur, & tanquã non fuerit operatus, accipitur. *Id. c. duas Epiſt. Pelag. lib.*3 *cap.*3. Quamvis Diabolus ſit author & princeps omnium peccatorum: *Non* tamen filios Diaboli faciunt qnæcunq; peccata. *Peccant* enim & Filii Dei, quoniam ſi dixerint ſe non habere peccatum, ſeipſos ſeducunt, & veritas in eis non eſt.

Now from the premisses these conclusions are inferred:

1 That some sins against Precepts of the first Table are compatible with Grace: and some sins of the second Table are repugnant to the State of Grace[b].

2 Sins against the first Table, are not universally greater or fouler, then all sins of the second Table: neither are many offences against the Law of the first Table, equall in malice and guiltinesse, to some transgressions of the Law of the second Table.

Therefore it is a false and prodigious paradox for any one to maintaine: that *to dresse a wedding dinner on a Sunday*, or, *to throw a bowle*, or *to ring more bells than one*, is a more enormous crime, than for a Disciplinarian brother to lye with his maide, or neighbours wife: or for a Father to take a knife, and wilfully to cut his childes throat: these, and such like positions, grounded upon this principle, that all sins against the first Table of the Decalogue, are greater than any sins of the second Table: or at leastwise all sinnes of the first Table, are as foule and damnable as any sin of the second Table; are not onely false and absurd, but pernicious and pestilentiall: for from hence it will be consequent, that swearing a rash oath, is a crime more haynous and detestable: then for a sonne to rebell against his father: or for a servant to poyson his Master. &c.

b Aug. *d. civ. Dei. lib. 21. c. p. 26.* Si quis Christianus diligit meretricem, eique adhærens unum corpus efficitur, jam in fundamento non habet Christum. Cyprian. *d. Patient.* Adulterium, fraus, homicidium, mortale crimen est.

A

A second orthodoxall Position, against the sequell of the former Sabbatarian Argument.

Thes. *The penalty of temporall death inflicted by* God *or* man: *or annexed to a divine Precept, doth neither argue the same to be simply and perpetually morall: neither doth it argue that the transgression of such a Precept, against the Law of the first Table, is morally as evill, as to transgresse some Commandement of the second Table.*

1 The contempt of voluntary omission of Circumcision, was capitall, in the Old Law, *Genes.* 17. 14. *The uncircumcised man-childe, whose flesh of his fore-skin is not circumcised, that soule shall be cut off from his people, he hath broken my Covenant.* Now, this forme of speech, to be cut off from his people, signifieth temporall death, *Exod.* 12. 15. *and Chap.* 31. 14. *Numb.* 9. 13.

2 The touching of the Mount, at the time of giving the Law, was punishable with death: *Exod.* 19. 12. *Whosoever toucheth the Mountaine shall die.*

Levit. 16. 2. *Speake to* Aaron, *that hee come not at all times into the holy place, within the vaile before the Mercy-seat, which is upon the Arke, lest hee die.*

Num.

Num. 4.15. *The ſonnes of* Korah *ſhall come to beare it* (the Sanctuary) *but they ſhall not touch any holy thing leaſt they dye.* Ib. v. 17.20. *The Koathites ſhall not go in to ſee when the holy things are covered, leſt they dye.* Lev. 10.1,2. Nadab *and* Abihu, *the ſonnes of* Aaron, *&c. offered ſtrange fire before the* LORD, *which he commanded them not: and there went out a fire from the* Lord *and devoured them, and they dyed before the* Lord. 2 Sam. 6. 6. *Vzza put forth his hand to the Arke of* GOD, *and tooke hold of it, for the Oxen ſhooke it.* 7. *And the anger of the* Lord *was kindled againſt* Vzza, *and* GOD *ſmote him there for his error, and there hee died by the Arke of* God. Exod. 12.15. *Whoſoever eateth leavened bread, from the firſt day, untill the ſeventh day, that ſoule ſhall be cut off from* Iſrael. Num. 9.13. *The man that is cleane, and is not in a journey, and forbeareth to keepe the Paſſeover, even that ſoule ſhall be cut off from his people, becauſe hee brought not the offering of the Lord in his appointed ſeaſon.* Deut. 17.12. *The man that will not hearken to the Prieſt, that ſtandeth to miniſter there before the* Lord *thy* God, *or unto the Iudge, even that man ſhall die, and thou ſhalt put away evill from* Iſrael. *And hee ſmote the men of* Bethſhemeſh, *becauſe they had looked into the Arke of the* Lord: *even hee ſmote of the people fifty thouſand and threeſcore and ten men,* 1 *Sam.* 6. 19.

Now theſe former inſtances, and examples declare, that the penalty and death inflicted upon

on offenders vnder the Law, for trangreſſions againſt God himſelfe, doth neither argue, that all offences puniſhed in this manner, were ſins againſt the naturall morall Law: nor yet that all offences againſt the firſt Table, are as hainous, or more enormous, than many ſinnes againſt the ſecond Table. And therefore although the doing ſervile worke upon the old Sabbath, was capitall under the Law, *Exod.* 31. 14. *& Chap.* 35. 2. Yet notwithſtanding the fourth Commandement in reſpect of the ſpeciall object thereof, was poſitive and temporary.

Laſtly, all the rigid ordinances which our *Sunday Sabbatarians*, impoſe upon Chriſtian people, are meere Iudaicall traditions: for they are grounded upon no Divine Law, morall or Evangelicall: nor upon any juſt and reaſonable ordinance, Eccleſiaſticall or Civill. And therefore theſe authors are moſt preſumptuous in laying ſuch burdens upon mens conſciences: to wit, that it is a ſin againſt *God's* Morall Law, of the ſame quality with adultery, *&c. In the harveſt time*[b], after evening ſervice, to ſhocke or rake any corne. A *Tailor*, or *Shoo-maker* upon paine of damnation may not bring home a ſuite of apparell, or a paire of Boots or Shooes, upon Sunday morning. A man being in health may not ſend out of his owne houſe, *to fetch a pinte or quart of wine*[c]: *A ſicke perſon* may not play at any kinde of game upon any part of the day: ſervants having laboured hard all the

b D. B. *d. Sabb.* To reſt upon the Sabbath, is ſo neceſſary, that the neceſſitie of Harveſt will not excuſe ourworking before *God*, Exod. 34. 21. Though the corne be in danger, yet better were it for us, that it ſhould rot on the ground, then for us by carrying it in, with the breach of the Sabbath, to treaſure up unto our ſelves wrath, *Rom.* 2. 5. p. 148. *E.E.* On the Com. mandements, pag. 103.

c *E.E.* pa. 106. If they be in health, or ſtrength of body, they are not to go or ſend for ſuch things, &c.

weeke, if they leape, or ſhoote, or runne, or wreſtle, or uſe any paſtime after evening prayer[d]: nay, if people doe onely ſpeake, or diſcourſe of any ſecular affaires: or of any paſtimes or ſports; and if a Porter bring a letter upon a Sunday morning before Service, which came late to his hand on Saturday night: all ſuch people tranſgreſſe the Chriſtian morall Sabbath of the fourth *Commandement*; and commit a ſinne of like quality, with Adultery, Fornication, Theft, Slander, Oppreſſion, Diſobedience to parents, rebellion to Princes, ſedition in the State[e], &c.

d *D.B.p.*262,&c. *E.E.p.* 106. 107. May not ſicke perſons uſe lawfull recreation, as Cheſſ-playing on the Sabbath. No, if they be extremely ſicke, they are rather to give themſelves to prayer: if they be not ſo dangerouſly ſicke they neede it not, &c. *G.W.d.Sab.p.*122. nor unto our fields to walke in.

e *D.B.p.*148. By breach of the Sab. (by carrying corne) ye treaſure up wrath, againſt the day of wrath, and of the declation of the juſt judgement of *God*, &c. Rebellion is as the ſinne of witchcraft, *Id. pag.* 281. The Lord hath declared what kinde of reſt he requireth of us, the height, and the bredth, and the depth, and the length, and the full meaſure of it. And the *Lord* requireth all and every one of us, from the beginning to the end of our lives, without intermiſſion, under the paine of everlaſting damnation: as is alleaged by the Apoſtle, *Gal.*3.10. Curſed is every one that continueth not in all things which are written in the Booke of the Law to doe them.

An Argument against Recreation out of Esay 58. 13.

R.B. *Light of Faith, Pag.* 155 The *Lord* saith, that the Sabbath is then consecrated as holy, when *we neither doe our owne waies, nor finde our owne pleasure, nor speake our owne words.*

Vnder those words, *The finding our owne pleasure,* is condemned all recreations, though they be honest, and lawfull at other times: unlesse you call those only recreations, of which the Apostle S. *Iames* speaketh, Chap. 5. vers. 13. *If any be merry let him sing Psalmes.*

I.B. *Societ. of Saints, pag.* 161. Nos doing thy pleasure on my Holy-day. *Esay* 58. 13. Mans pleasure signifying sometimes any manner of sinfull delights, agreeable to our corrupt nature, as 2 *Tim.* 4. 2. *Lovers of pleasures* sometimes honest delights, serving for the solace and comfort of man's life, *Gen.* 49. *Giving pleasure for a King.*

G.W. d. Sab. p. 123. The Prophet hath given us a true patterne of a Sabbath, which every Christian is bound to observe.

Answ. The Prophet *Esay* his words are: *If thou turne away thy foot from the Sabbath, from doing thy pleasure*[a], *on my Holy Day, and call the Sabbath a delight, the holy of the Lord, honorable: and shalt honour him, not doing thine owne waies, nor finding thine owne pleasure, nor speaking thine owne words, &c.*

a Heb. חפצך עשות Sept. ποιεῖν τὰ θελήματά σου. Vt non facias voluntates tuas Chal. צורכך. Necessitates tuas. Latini omnes, voluntatem, vel voluntates tuas.

These words of *Esaias* have a *literall sense,* and a *spirituall sense.*

According to the literall sense, the *Iewes*

were prohibited on their Sabbath-day, doing their owne works [b]. Seeking their owne will, and speaking their owne words. The Hebrew word חפצך which is translated *Pleasure*, signifieth will and desire, purpose, and delight: and the *Chaldy Paraphrast*, translates it, *necessities*: and the *Greeke* and *Latine* Translators, *thine owne will*, or *thine owne wills*.

b דרכיך Vias suas.

Now the *Iewes* owne workes, pleasures, wills, and words, were such as were repugnant to the positive Law of the Sabbath, then in force.

This sentence therefore of *Esaias*, obliged the *Iewes* [c], according to the legall meaning of the words.

c Mr. Greeneham *of the Sab.* p. 312. These words of *Esay* 58. are spoken to the present state of the *Iewes*, as then they were, and not properly to the *Gentiles*, but as they may see their estate in the *Iewes*: in which respect it may bee profitably applied to the *Gentiles*: but evident it is, that here properly it was spoken to the *Iewes*. For in this place the Prophet sharply reprehended them, because they kept not their fastings and Holy-daies aright.

2 The spirituall sense of the Prophets word, is, that every servant of God, both *Iew* and *Gentile*, must observe a spirituall *Sabbath* throughout the whole course of this life: and hee must *rest and abstaine*, from all desires, lusts, pleasures, words, and workes, which are his owne by pravity and corruption of nature, evil custome, &c.

But this mandate obligeth not Christians to observe the externall forme of Legall and Iudaicall keeping the Sabbath.

My answer then, to the objection against honest recreation out of *Esaias* is; That the spirituall duty commanded in the mysticall sense of the Prophet, concernes Christians, and not the legall sense. That is, Christians are obliged by this Scripture, to observe a spiritu-

all

all Sabbath [a], not upon one onely day of the weeke, to wit Sunday: but every yeere, and day, and houre of their life [b]: and during this Sabbath, that is, during their whole life, they muſt highly eſteeme and honour, and take great delight in their ſpirituall Sabbath, that is, in *Chriſt*, and in an holy and godly life: and they muſt not violate or prophane their ſpirituall Sabbath [c], by doing their owne workes, ſpeaking their owne words, and thinking their owne thoughts, to wit, ſuch *words, workes, and thoughts, as are their owne by corruption of nature, and which are not ſeaſoned with grace.*

But unleſſe the Sabbatarians be able to prove, that modeſt and honeſt recreation, is a worke of uncleanneſſe, and a fruit of the fleſh like unto fornication, drunkenneſſe, pride, envy, &c. they in vain urge this text of *Eſay* to prove, that all recreation is vicious upon the Chriſtian Holy-day. For it is inconſequent to ſay, thoughts, words, and actions proceeding from the corruption of Man's nature are vicious:

a Machar. *Hom.* 35 Anima quæ meretur liberari ab obſcænis & ſordidis cogitationibus, verum Sabbatum celebrat, & veram quietem requieſcit, ocium agens, & liberata à cunctis operibus tenebroſis.

b Tert. *c. Iud. c.* 4. Vnde intelligimus magis Sabbatizare nos ab omni opere ſervili ſemper debere, & non ſeptimo quoque die, ſed per omne tempus.

c Cyril. *Alex.* Submiſsi, & tractabiles mores tenerum Deo præſtant in Sabbato otium, vel ſpiritualem Sabbatiſmum. Non levabunt ad opus pedem: à turpiſsimis & deteſtandis negotiis otium celebrent: vult etiam iram ac furorem vincere, & fores, & repagulum linguæ apponere. In *Eſay* 58. *lib.* 5. Procop. *in Eſay* 58. Eſt Sabbatum ſecundum Deum celebrare, à propriis operibus voluntatibuſq; abſtinere, &c. Sabbata delicata, quæ moleſti reluctantiſque animi nihil habent adverſus Deum ut *Pharaoh*, &c. Vult linguam nos & iracundiam cohibere. Hieron. *Eſay* 58. Lege præceptum eſt ne in Sabbatis opus ſervile faciamus, ne accendamus ignem, ut in uno ſedeamus loco: Quod ſi juxta literam accipiatur, penitus impleri non poteſt, &c. Ex uno igitur mandato, quod juxta literam impoſſibile eſt, & cætera cogimur ſpiritualiter intelligere, &c. Qui facit peccatum ſervus eſt peccati: ne onus portemus in Sabbato, quale portabat qui dicit, iniquitates elevatæ ſunt ſuper caput meum, quaſi onus grave aggregatæ ſunt ſuper me. Ne nos voluptas & libido corporis ſuccendant: qui quieſcit in Sabbato, & lavat inter innocentes manus ſuas, nec movet pedes ut ſuaſsaciat voluntates, &c. Hieron. *in Gal.* 5. *p.* 151.

Therefore a man may not during the ſpirituall Sabbath, which is his whole life, uſe any recreation.

Another objection againſt Recreation upon the Sunday.

Although recreation upon the Lord's-day is not ſimply evill: yet it is not expedient, for the reaſons following.

1 The uſe thereof will be an impediment to the private religious offices of the day.

2 The greater number of people are not able to uſe moderation in their ſports and paſtimes. And inſtead of honeſt and ſober recreation, many people will uſe ſports and paſtimes, which are immodeſt, and ſcandalous.

3 The permiſſion and uſe of recreation upon that day abateth the reverend and honorable eſteeme which the Chriſtian Church ought to haye of that day.

An-

Anſw. 1 It is the duty of all Chriſtian people, to performe private religious offices, upon the *Lord's-day*, to wit, *Private praier and thankſgiving: acknowledgement of their offences to* God: *to reconcile themſelves charitably to thoſe they have offended, or with whom they be at variance: to viſit the ſicke, comfort the afflicted, and to contribute to the neceſsity of the poore: alſo Parents, and Maſters of Families are to inſtruct their children and their ſervants, in the feare and nurture of the Lord &c.* But theſe private duties may be performed, and yet honeſt and moderate recreation be uſed and permitted upon ſome part of the day.

Canon of the Chur. of England, *Anno* 1603. *ſupra. p.* 224.

2 Becauſe the Lord's Day, and other Holy-daies are devoted to the ſervice of GOD, and appointed for the exerciſe of ſpirituall duties: Chriſtian people are to preferre the religious offices of thoſe daies, before their worldly pleaſure and profit[a]: and the more obſervant they are hereof, the more they pleaſe *God*, if other actions of their life be ſuitable to their devotions.

[a] Chryſ. *in Mat. Hom.* 5. Non oportebat omnino à cœtu Eccleſiæ recedentes, contrariis huic ſtudio negotiis implicare ſed demum continuò revertentes ſacros replicari libros & conjugem pariter liberoſq; ad eorum quæ dicta ſunt collationem vocare, hiſq; altius animo penitusque infixis, tum demum ad ea quæ huic vitæ ſunt neceſſaria, curanda procedere.

3 Devout Chriſtians, who are ſo pioully affected, as that upon the *Lord's* day and on other Holy daies, they doe reſolve to ſequeſter and retire themſelves from ſecular buſineſſe, and ordinary pleaſures & delights, to the end they may more freely attend the ſervice of *Chriſt*, and apply their minds to ſpirituall and heavenly meditations, are to be cõmended and encouraged: for the doing hereof, is a worke of grace and

and godlineſſe, pleaſing and acceptable to *God*, *Col.* 3. 2. *Iohn* 6. 27.

But no Divine or Evangelicall Law impoſeth a morall neceſſitie upon all people in generall to abſtaine wholly from neceſſary labour, and from honeſt and moderate recreation upon the Sunday, or the Holy-day, by the ſpace of twenty foure houres, or which condemneth either of theſe for mortall ſinnes.

Neither doth the Church, or Prince, and temporall Magiſtrate, impoſe upon Chriſtian people in generall, an abſolute forbearance of all neceſſary labour, and honeſt recreation, upon all houres of Sundaies or Holy-daies, by their Eccleſiaſticall or temporall Lawes: becauſe all humane lawes muſt be ſuch, as be morally poſſible[c] to be obeyed and obſerved, not onely by retyred and contemplative perſons, but by ſubjects in generall: by vulgar people, ſuch as are Husband-men, Artificers, Labourers, Souldiers, poore ſervants, &c.

But amongſt a multitude of people, few are to be found, who morally are able to apply themſelves the ſpace of ſo many houres of the day to ſpirituall and religious exerciſes, and to divine meditations onely, and ſuch as our Novell Sabbatarians require: and then, after all this is finiſhed on the day-time, when darke-night commeth, to command their fancie to dreame of nothing, but of Chapters, Lectures, Collations, Queſtions, and Anſwers, propounded the day before.

[c] Iſod. Orig. *l.* 5. *cap.* 21. Erit autem lex, honeſta, juſta, poſsibilis, &c. *Diſt.* 4. *c.* 2. & 15. *q.* 1. Non eſt, & 23. *q.* 4. Nebuchodonozor. *ff.* Quando appellandum. *fit. li.* 2. Sect. Dies autem iſtos. Salas. *d. leg. diſp.* 1. *Sect.* 9.

All

All Divine Evangelicall ordinances, neceſſary to the ſalvation of every Chriſtian, are poſſible with ordinary diligence, and likewiſe with comfort to be obſerved: For *the Law of* CHRIST *is ſweet and eaſie*, *Mat.* 11.30. and *His Commandements are not grievous*, 1 *Ioh.* 5.3. *The* LORD (ſaith Saint *Auguſtine*[a]) *will not command things impoſsible, becauſe Hee is juſt: neither will He condemne any for doing that which he could not avoid.* *Therefore* our Sunday Sabbatizers precepts concerning ſpirituall duties, to be actually, and without intermiſſion continued the whole ſpace of a naturall day, can be no branch of the Law of CHRIST, nor yet conſentaneous thereunto.

a Aug. *de Temp. Serm.* 61. Neque impoſſibile aliquid potuit Deus imperare, quia juſtus eſt: Neque damnaturus eſt hominem pro eo quod non potuit vitare, quia pius eſt. *Chryſoſt. de pœnit. Hom.* 8. Nequaquam Dominum incuſes: nō mandat impoſſibilia. *Concil. Arauſ. cap.* 25. Secundum fidem Catholicam credimus, quod accepta gratia, omnes baptizati Chriſto auxiliante & cooperante, quæ ad ſalutem pertinent poſſint & debeant, ſi fideliter laborare voluerint, adimplere. Auguſt. *de Natur. & Grat. cap.* 43. *&* 69. Hieron. *Expoſit. Symb. ad Damaſum.* Baſil. *in Pſalm.* 118. Auguſt. *in Pſalm.* 56. Neque imperaret hoc Deus ut faceremus, ſi impoſſibile eſſe judicaret, ut hoc ab homine fieret. Id. *de Temp. ſ.* 191. Execramur blaſphemiam eorum qui dicunt impoſſibile aliquid homini à Deo eſſe præceptum.

Fourthly, *Whereas* it is objected, that few people in their paſtimes and recreations uſe juſt ſobriety and moderation[b]: My anſwer is, that very few doe this in feaſting, or in ordinary talking, or in buying and ſelling, or in the uſe of other indifferent things: *Yea*, there are very few that avoyd offences in their Sunday collations of Scriptures, in their domeſticall repetitions, and cenſures of Sermons, *&c.* *and* faction, pride, hypocriſie, vaine-glory, *&c.* may

b G.W. *d. Sabb.* pag. 101. By this allowance will ſome ſay, evill men will take libertie unto themſelves under theſe pretences, to prophane the Sab. by their ſports. *Anſw.* It may well be ſo, *&c.* *Yet* muſt not this let us, to give that allowāce to *God's* children, which he hath left them in his Word.

enter into ſeeming Devotions of zealous Sabbatiſers, as well as ſome lightneſſe and vanity into poore ſervants recreations. *Therefore*, as drinking of wine is not condemned, becauſe intemperate men are diſordered by it: *So* likewiſe Recreation, and other indifferent actions, may not generally be condemned, becauſe according to the nature of all humane things, they are ſubject to abuſes [b].

b. Auguſt. *lib.* 50. *Homil.* 30. Magno errore, magnaque dementia, in res ipſas, quibus malè homines utuntur, crimen malè utentium transfertur.

Fifthly, Whereas it is ſaid, that people on the *Lord's* day, and other Holy-dayes, uſe ſports and paſtimes, which are prophane and vitious: this condemneth not ſober and honeſt recreation.

The Lawes of our Church and Commonwealth condemne and chaſtiſe, all things prophane and vitious, upon the LORD'S day: *Stat. Anno* 4. *Regis Caroli, cap.* 1. *There ſhall be no meetings, aſſemblies, or concourſe of people out of their owne Pariſhes on the* Lord's *Day, for any ſports whatſoever: nor any unlawfull exerciſes, or paſtimes uſed by any within their owne Pariſhes*, &c.

Alſo our moſt Gracious and Religious Soveraigne, is the *Lord's* Vicegerent, to reſtraine the abuſe and ſcandalous prophanation of the *Lord's* Day: *And hee* is a noble Succeſſour of thoſe glorious Princes, which in ancient times, by their Royall and Imperial Edicts and Conſtitutions,

ſtitutions, prohibited on this Day, *All obſcene, laſcivious, and voluptuous paſtimes* : Alſo *enterludes and Stage-playes* : *and combating in the Cirque* : *fighting with wilde beaſts* : *Sea-skirmiſhes* : *Horſe-races* : *Huntings in woods, or fields*, [a] &c.

a Imp. *Leo & Anthem.* Nec hujus diei religioſi otium, relaxantes, obſcœnis quenquam patimur voluptatibus detineri. *Nihil* eo die ſibi vendicet ſcœna Theatralis, aut Circenſe ſpectaculum, aut ferarum lachrymoſa ſpectacula, & ſi in noſtrum ortum & natalem inciderit differatur. *Canutus, ll. Eccleſ. cap.* 15. Mercaturam etiam in die ſolis, & ſeculares quamlibet concionem, niſi magna provocante neceſſitate, ſtrictius inhibemus. *Et* à venatione, mundaniſque omnibus operibus, unuſquiſque ſeduló acquieſcat. *Auguſt. de Temp. Serm.* 251. Neque in venatione ſe occupet, circumvagando campos, *&c.* Pipinus *Rex. in Concil. Foro julienſ. cap.* 13. Abſtinere in ea primò mandamus ab omni peccato, & ab omni opere carnali, & ab omni opere terreno, & ad nihil aliud vacare niſi ad orationem, concurrere ad Eccleſias cum ſumma mentis devotione : Et cum charitate & cum dilectione benedicere Dominum, qui hac die pluit Manna in deſerto, & tot millia hominum quinque panibus pavit.

Ioſ. B. *Society of Saints.* pag. 162. An Argument *againſt Recreation.*

G. W. *d. Sab. pag.* 138. God doth require the whole day to bee ſpent in holy duties. And therefore as thou mayeſt in no part of the day breake the reſt by labour: ſo much leſſe mayeſt thou breake the Holineſſe.

Thoſe things which are lets and hinderances of holineſſe, cannot lawfully be done on that day, which is God's Holy-day.

But all ſports and recreations, are lets and impediments of holineſſe.

Therefore *no ſports or recreations, may lawfully bee done upon the* LORD'S *Day.*

Anſw. Becauſe the Authour of this Argument is highly conceited of the force of it; Before I proceed to a formall ſolution, I ſhall ſet downe certaine notes of obſervation, touching the termes which are uſed in the propoſitions.

Notab. 1. The terme or word *Holineſſe,* uſed in both propoſitions, ſignifieth, the exerciſe of ſpirituall and religious duties, publike and private: *to wit,* reſorting to Church, hearing Divine Service and Sermons, receiving the

the Holy Sacraments: *Private* and domeſticall prayer, thankſgiving, reading Scripture, conference, and meditation of things divine and religious, &c.

Notab. 2. The performing of religious duties, is either *Actuall*, or elſe *Virtuall* and *Habituall*.

Actuall, when people are preſent at Church ſerving *God*, hearing His Word, *&c.* *Or* when privately or in their owne families, they pray, inſtruct one another, ſing Pſalmes, conferre of Scripture, *&c.*

Virtuall and *Habituall*, when in their ceſſation from the actions of theſe duties, *They* have a ready minde and will, to returne to the performance of them, when the Divine Law and Precept of the Church requireth[a].

Notab. 3. Lets and hinderances of holineſſe before mentioned, are three-fold. 1. Some are *Oppoſite*, and of contrary quality to the exerciſe of true holineſſe: As *Hypocriſie, Profaneneſſe, Superſtition, groſſe and affected Ignorance, and Negligence.* 2. Some are things lawfull in themſelves, or in their proper kinde, as to eat and drinke, and to plow and ſow, to travell, to trade, and to buy and ſell, *&c.* *But* if they be acted at ſuch time, as the precept of *God*, and the Church prohibiteth, they are profanations of *God's* Holy-day. 3. Some things are onely occaſions of omitting the actuall exerciſe of religious workes, at ſuch time of the day, as the Law of G o d, and the Church permitteth

[a] *Auguſt. d. Bono Conjugal. cap.* 21. Habitus eſt, quo aliquid agitur cum opus eſt: cum autem non agitur poteſt agi, ſed non eſt opus. *lo. 6. pag.* 293 *Durand.* 2. *d.* 41. *q.* 1. *n.* 7.

mitteth a ceſſation from ſuch works or actions.

Notab. 4. Affirmative precepts, oblige not at all times, to the exerciſe of the act commanded by them [a]: Although *the generall terme alwayes*, or the like equivalent terme, be added to them: *But* they binde the conſcience onely, *Habitually*, or in ready diſpoſition of minde and will, to be prepared to performe the action commanded, when time and matter, and circumſtances require.

The *Euchitæ, or Meſſaliani*, held it unlawfull to doe any thing but onely to pray [b], becauſe the *Lord* ſaid, *Oportet ſemper orare, & non deficere*; Men ought alwaies to pray, and not to ceaſe or be weary, *Luke* 18.1. And becauſe the holy Apoſtle ſaid, *Sine intermiſſione orate*, *Pray* without ceaſing, 1 *Theſſ.* 5.17.

1 Tim. 5.5. *She is a widow indeed, and truſteth in God, and continueth in ſupplications and prayers night and day.*

Epheſ. 5.20. *Giving thankes to God,* πάντοτε, *alwayes.*

2 Theſſ. 1.3. *We are bound to give God thankes alwaies.*

Pſal. 34.1. *I will bleſſe the Lord alwaies, His praiſe ſhall be continually in my mouth.*

Philip. 4.4. *Rejoyce in the Lord alwaies.*

Ioſh. 1.8. *The Booke of the Law ſhall not depart out of thy mouth, but thou ſhalt meditate therein day and night.*

Pſal. 1.2. *His delight is in the Law of the Lord, and in His Law doth he meditate day and night.*

Luke

a Aquin. 1. 2. *qu.* 71 *ar.* 5. Præcepta affirmativa ligant ſemper, ſed non ad ſemper. *Id.* 2. 2. *q.* 33 *art.* 2. Gregor. Val. *ib. diſp.* 110. *art.* 2. Præcepta affirmativa non obligant pro omni tempore, (ſicut præcepta negativa, utpote vetantia actus malos, qui nunquã licent,) ſed ſolum pro loco & tempore concurrentibus quibuſdam circumſtantiis. *Gammach.* 1. 2. *tr. de leg. diſp.* 92. *Sect.* 2.

b Aug. *de Hæreſ. cap.* 57. Tantum orant, ut eis qui hoc de illis audiunt incredibile videatur. Nam cum Dominus dixerit, oportet ſemper orare & non deficere: Et Apoſtolus, ſine intermiſſione orate, (quod ſaniſſimè accipitur, ut nulla die intermittantur certa tempora orãdi) iſti ita nimis hoc faciunt, ut hinc judicẽtur inter hæreticos numerandi.

Luke 2.37. *She ſerved God with faſtings and prayers, day and night* [c].

Now theſe and the like formes of ſpeech, and the precepts contained in them, are not to be expounded literally, for then they would bee falſe and impoſſible: but the intention of the *Holy Ghoſt*, is, that the actions commanded, are to be performed, readily, and with a willing minde: at all houres and ſeaſons, when matter and circumſtances require them to be done.

Notab. 5. Some negative precepts are delivered in abſolute termes, which are to be underſtood by way of compariſon.

Matth. 6.19. *Lay not up for your ſelves treaſure upon earth.*

Iohn 6.27. *Labour not for the meate that periſheth.*

Philip. 4.6. *Be carefull for nothing.*

Matth. 6.25. *Take no thought for your life, what ye ſhall eate, &c. Luke* 14.12, 13.

But now it is manifeſt, that the intention of our Saviour, and of His Apoſtle, was not to prohibite and condemne all honeſt care for things temporall, and all worldly labour, and neceſſary proviſion of foode and rayment: *For* the Spirit of *God* elſe-where in holy Scripture, commandeth honeſt labour, proviſion and care: *And* the practice and example of holy perſons, the deare children and ſervants of *God*, proveth the ſame lawfull.

Epheſ. 4.28. *Let him that ſtole, ſteale no more, but rather let him labour, working with his hand the*

c *Paræmialis*, Formula eſt, qua denotatur perpetuum, quoad licet, humano more, ſine faſtidio, ſatietate, negligentia, *&c.* Tempeſtivè ſecundum legis divinæ præſcriptum, & intentionem, *&c. Euſeb. Hilar. Hieron. Ambroſ. Baſil. Auguſt. in Pſal.* 1. *verſ.* 2.

the thing that is good, that he may have to give to him that needeth.

1 Theſſ. 4. 11. *We beſeech you brethren, that you ſtudy to be quiet, and to do your owne buſineſſe, and to worke with your owne hands, as we commanded you.*

2 Corinth. 12. 14. *Parents ought to lay up for their children.*

1 Tim. 5. 8. *If any provide not for his owne, and ſpecially for them of his houſhold, he hath denied the faith, and is worſe then an infidell.*

The examples likewiſe of *Abraham*, *Iſaak*, and *Iacob*: and of Saint *Paul* himſelfe give teſtimony, that honeſt labour, providence, and proviſion of things temporall, is both lawfull and vertuous, *Gen.* 30. 30. *Prov.* 31. 13, 14, 15, 16, &c. 1 *Cor.* 4. 12. 2 *Theſſ.* 3. 8. *Act.* 18. 3. And Saint *Auguſtine* [d] treating of the care and providence of Parents and Maſters, for their children and ſervants, accounteth the ſame a worke of Chriſtian charity.

[d] Auguſt. *de Civ. Dei lib.* 19. *cap.* 14. Homini juſto meſt ſuorum cura, *&c.* duo præcepta, hoc eſt, dilectionē Dei, & dilectionē proximi docet magiſter Deus, *&c.* *And care and providence for ones houſhold, &c. is an act of the ſecond mandate of charity.*

Theſe

Theſe Obſervations being premiſed, the anſwer to the objection, againſt honeſt recreation, upon the Holy-day is very eaſie.

1. Although the words of the 4th Com^t. are generall, *Exod.* 20. 10. לא תעשה כל מלאכה. *Thou ſhalt not do any work:* or as it is read in our Liturgie, *Thou ſhalt doe no manner of worke, thou nor thy ſon, &c.* Yet this prohibition had exceptions, and limitations in the old *Law* it ſelfe. Reade before pag. 126.

But now under the Goſpell, Chriſtian people are prohibited onely worldly actions *reſpectively*, that is, ſo farre forth as they are impediments of performing Evangelicall duties, upon the Lord's Holy-dayes. And men are not now obliged, by the ſpace of a whole naturall day, or a whole artificiall day, to an actuall exerciſe of religious offices, (for there is no divine Eccleſiaſticall, or temporall *Law*, commanding this) but they muſt be prepared in the habituall diſpoſition of their mindes, to exerciſe theſe duties, ſo far forth, and in ſuch manner, and for ſuch ſpace of time, as the equity of the fourth Commandement, and the *Lawes* of ſuperiours ſhall require: and likewiſe they are obliged in conſcience, actually to exerciſe

ercise them at such time of the day, as either equity of divine Law, or of Lawfull superiours doth enjoyne.

Tho. Charnw. Replye. 2. part. pag. 193. *In making Church ceremonies (concerning time of ceasing from labour on Holy-dayes) respect must bee had, what the common sort may doe: even as it is in a musicall concent, where the sweeter or finer voice is not always taken, but that which will best accord with the Quire.*

Now the naturall equity of divine Law, and the positive precepts of superiors, command no longer space of time for actuall performance of religious offices upon the *Lord's* Holy-dayes, then such as both is necessary, for *Gods* solemne worship, and for the spirituall edification of Christian people: and likewise such as may be performed of all well affected persons, without surcharging, or exceeding the naturall strength, and ability of body or minde. For people must serve the Lord with a free and joyfull heart: *Psal.* 100.2. 2 *Chron.* 30.23. But the imposing such a quantity and continuance of spirituall actions, as exceedeth the ordinary ability of humane faculties, choaketh rejoycing and comfort in the services which men performe, and makes the same a tedious burden.

And this seemeth to me to have bin a prime motive, to our religious Governours, of allowing the people of the land, some recreations (not prohibited by our Lawes) upon the Holy-dayes. For if they should (upon *Puritan principles*) restraine them wholly from all repast: the Holy-day would be more unwelcome to them than the plough-day: and besides it might ingender in peoples mindes, a distaste of their present religion, and manner of serving *God*.

A

A formall answer to the Argument.

1 To the major Proposition.

Those things which are lets and hinderances of holinesse, (that is of performing religious duties:) by way of opposition and contrary quality, (to wit, hypocrisy, prophaneness, &c.) and likewise those things which are such, by opposition to any Divine or Ecclesiasticall Precept may not lawfully be done: but those things which hinder the actuall exercise of holy duties, at such houres as such actuall exercise, is not necessary, *necessitate præcepti*, may be done upon that day, which is GOD's Holy-day.

2 The minor Proposition is denied. For honest sports and recreations which are used at such time of the day, as the Law of the Church giveth licence, are not lets and hinderances of religious holinesse, necessary to be performed at the same time.

Lastly, this argument is grounded upon a false supposition: namely, that Christians under the Evangelicall Law, are subject to the letter of the fourth Commandement, in respect of a precise and definite quantity of houres: and that it is sin to cease from the actuall exercise of holy religious duties, during the whole

ſpace of the houres of the day, preſcribed by the old Law.

But although this carry a ſhew of godlineſſe, yet in very deed it is nothing elſe, but a ſuperſtitious Iudaicall phancy.

Obſervation *the ſixth, Touching the motives inducing the Chriſtian Church to the religious obſervance of the* Lord's-*day.*

I obſerve nothing in all Antiquity declaring their judgement to have beene, That the keeping holy the *Lord's-day* is commanded by the fourth Precept of the Decalogue: or that the religious obſervance thereof, is grounded upon any other expreſſe or formall precept of holy Scripture [a].

Some of the ancient, and namely S. *Chryſoſtome* [b], reflecting upon the equity of the 4th Commandement, exhort Chriſtians to caſt their eye upon the Law of the old Sabbath, and to conſider the equity thereof, and that it is reaſonable for them, to proportion their actions in ſuch manner, as that having imployed ſix dayes of the weeke upon their worldly occaſions, they would not thinke much to beſtow one day in ſpirituall and religious duties.

Now

a Iohn Sprint. *d. Sab. pag.* 37. *The Chriſtian Sabbath or Lord's-day hath abſolute Commandement in the word*

b Chryſ. *in Gen. Hom.* 10. Iam hinc ab initio ἀ ἐνιγμα-τωδῶς inſinuat nobis Deus doctrinã iſtam, erudiens in circulo Hebdomadæ, diem unum integrum, τὴν μίαν ἡμέραν ἅπασαν, ſegregandũ & reponendum in ſpiritualem operationem.

Now the Primitive Church, made choice of and preferred the *Lord's*-day before the other weekely dayes, upon these grounds and motives following:

1 The old Sabbath of the fourth Comm^t. was ceased, and abolished by the death and Resurrection of Christ[i]: and God Almighty had appointed a new forme of divine worship, according to the Evangelicall Law. Now the forme of worship being changed[k]: it was expedient that the outward circumstances of place, and solemne times should likewise bee different from what they were before: and concerning the times of publike and solemne worship, it seemed good to Christians to make choice of such dayes especially, wherein our Saviour had wrought some gracious worke for mans salvation.

Vpon the first day of the weeke our Saviour arose from death to life: and His Resurrection was a cause of unspeakable joy[l], and comfort to all that presently, or in future times beleeved on him.

Also upon this day, the heavenly Spirit of light, and grace, and peace, and verity, descended upon the holy Apostles, and upon the little flocke, being altogether in one place, upon the day of Pentecost, *Acts* 2. 1, 2, 3, 4.

And for this reason especially, namely, because this day was honoured with Christs Resurrection: and it was a day on which the light of heavenly grace, began first to shine to the

i Aug. *d. Gen. ad lit. li. 4. ca. 13.* Iam vero tempore gratiæ revelatæ, observatio illa Sabbati, ablata est ab observatione fidelium.

k Socrat. *hist. Eccl. li. 5. ca. 21.* Nulla lex à Christo condita Christianis potestatem fecit, ritus Iudaicos observandi; imo vero contra, Apostolus illud plane vetuit, dum non modo circumcisionē abrogabat, verum etiam horrabatur, uti de festis nulla fieret dissensio.

l Humb. *c. Græc. Calū.* Constat Apostolos biduo in mœrore fuisse, & propter metum Iudæorum se occuluisse: qui die Dominica ex hilarati, non solum ipsum festivisimum esse voluerunt, verumetiam per omnes hebdomadas frequentandum esse duxerunt. Chryf. *in Psal.* 118

world: and lastly, it was a day of gladnesse and exultation, because of *Christ* his victory over death, and his visible apparition to his *Disciples* [c], *&c.* The Primitive Church could have made choice of no other day of the week, more proper and convenient, for the solemne and religious service and worship of *Christ*.

It was in the free election of the Church, to appoint what day, or dayes, or times, shee thought good, or found convenient for religious duties: For the Evangelicall Law hath not expresly determined, any certaine day or time [d]: and those actions or circumstances which are not determined by divine Precept, are permitted to the liberty and authority of the Church, to be determined and appointed. And accordingly the Church proceeded, concerning the Lord's-day: and because the religious observance of this day began in the *Apostles* age, and one of the prime *Apostles* stiled the same the *Lord's-day*, and because it was appointed upon so good reasons; the observation thereof, hath continued in all Ages since the Apostles. Neither have Christians at any time judged it reasonable or convenient, to alter such an ancient and well-grounded custome, which is commonly reputed to be an Apostolicall Tradition [e].

c Andr. *Cæsar. in Apoc.* 1. *ca.* 2. Divino spiritu afflatus, auramque nactus spiritualem, ἐν τῇ ἡμέρᾳ κυριακῇ, καὶ τούτῳ τιμηθείσει διὰ τὴν ἀνάστασιν, die Dominico qui propter resurrectionē, præ cæteris celebris habetur. Basil. *Hexam. Hom.* 2. *Reade before pag.* 209.

d Socrat. *ibid.* Neque Servator, neq; Apostoli istud observandū, lege aliqua præceperunt. Apostolis propositum fuit, non ut leges de festis diebus celebrandis sancirent: sed ut recte vivendi rationis, & pietatis nobis authores essent.
Orig. *in Gen. Hom.* 10. Chrys. *Hom. in eos qui novilun. observant.*
Hier. *in Gal.* 4.

e Covar. *var. Resol. Tom.* 2. *l.* 4. *c.* 19 Non temere opinabimur, hanc diei Dominicæ observationem, ab Apostolis divina institutione edoctis constitutam fuisse. Eam etenim legimus traditione Ecclesiastica, semper in Ecclesia Catholica sanctificatam fuisse, ut tandem licet ab humano instituto Apostolorum processerit, & originem duxerit, nimis indecorum esset eam ab Ecclesia mutari.

The

The Doctrine of the Reformed Churches, concerning the Lord's-day, and other Holy-dayes.

Augustan. Confess. Sect. 16. *We teach, that Traditions are not to be condemned, which have a religious end, namely, that all things be performed in the Church, decently, and in good order, and which command nothing, repugnant to the Divine Law; namely, Traditions concerning Holy-dayes, the Lords-day, the Feast of the Nativity, Easter, &c.* And these Divines approve, that saying in the *Tripartit* History li. 9. *It was not the Apostles minde to set downe Lawes concerning Holy-dayes, but to preach godlinesse and vertuous life.*

Helvet. Confess. cap. 24. *We give not place to Iewish observations & superstitions: neither judge we that one day is holier than another, neither think we, that God taketh delight in resting from labour: and we observe the Lord's-day, and not the Sabbath, according to a free choice, and not by Divine Precept.*

Calvin. Institut. li. 2. cap. 8. n. 34. *The ancient Fathers substituted the Lord's-day, in place of the Sabbath, not without speciall reason. For it was the day of Christ's resurrection, and which finished*

finished all legall shadowes: and Christians were admonished by this alteration of the day, not to adhere to a shadowie ceremony. Nevertheless I doe not much insist upon the number of seven, that I would bring the Church in bondage to that number; neither will I condemne Christian Churches, which appoint other solemne dayes for religious assemblies, so as this bee done without superstition.

Beza In Cant. Salom. Hom. 30. *Concerning the fourth Commandement, I suppose it is agreed upon among Christians, that the same is abrogate so far as it was ceremoniall: but not in such manner, as that the Lord's-day ought to be observed, according to the manner of the Iewish Sabbath, &c. That Christians upon that day should abstaine from their daily labours, besides such time of the day as was appointed for publike assemblies: This was neither commanded in the Apostles dayes, nor yet observed untill Christian Emperours enjoyned the same, to the end people might not bee abstracted from holy meditations: neither in those dayes was the same precisely or strictly observed.*

Bullinger in Apoc. 1. 10: *Christian Churches entertained the Lord's-day, not upon any Commandement from God, but according to their free choice.* Idem Decad. p. 2. Serm. 4.

Pet. Mart. in Gen. 2. That people rest from labour one day of the weeke, to serve God, is not a meere device of mans braine, neither did it onely appertaine to Mose's Law, but it had beginning from hence. Genesis 2.

Geneſis 2. *Now, if you demand why this ſeventh day is not ſtill retained in the Church, our anſwer is that wee are to have all daies ſuch, as wee may reſt in them from our owne workes. But that one day be choſen for* God's *externall worſhip, rather then another, the Church had libertie from* CHRIST, *to eſtabliſh that which it judged moſt convenient.*

Heſpinian. d. Orig. Feſt. ca. 2. It is naturall that there ſhould be ſet and appointed daies of reſting from labour, and aſſembling together for God's *ſervice, &c. But the determination of theſe daies, obligeth not the conſcience in the new Teſtament, as it did in the Old: but onely by reaſon of ſcandall and contempt. Neither are wee ſo tyed to certaine daies or times, but that in caſe of neceſſitie, or if it ſhall be more commodious, wee may alter theſe daies and appoint other: neither are the daies determined for religious duties, holier than other common daies, in reſpect of any myſterie, figure, or ſignification, but onely in regard of diſcipline and order, &c.* Idem cap. 8. *The Lord's Day from the Apoſtles age, hath beene a ſolemne day, notwithſtanding, we finde not the ſame commanded by any Apoſtolicall Law: but it is collected from hence, that the obſervation thereof was free, becauſe* Epiphanius *and S.* Auguſtine *teſtifie, that on the fourth and the ſixth daies of the weeke, Church aſſemblies were held, as well as upon the Lord's-day. Melanct.* loc. com. expoſ. 3. præcepti. *Zanch.* in 4. Præcept. cap. 19. pa. 810. *Wee reade in no place (of the New Teſta-*

Brentius *Com. in Lev.* 23. Obſervatur dies Dominica in Chriſtianiſmo: hæc autem obſervatio non eſt authoritate Evangelii mandata, ſed tantũ publico Eccleſiæ conſenſu recepta.

ment, that the Apostles commanded the observation of this day: but what they and other beleevers were wont to doe: and therefore they left free (to the liberty of the Church,) the observance of this day. Brentius *in Exod.* 20. Herbrand. *Annot. in Confess. Witteberg. cap.* 19. *p.* 453. Chemnitius *exam. Concil. Trid. part.* 4. *d. festis.* Centur. *Magdeburg. tom.* 2. *p.* 119. Hemming. *Enchirid. p.* 328. Pareus *in Rom.* 14. *p.* 1512. Marbach. *in Gen.* 2. *p.* 29. *in Exod.* 20. *p.* 165. Vrsin. *Chap. p.* 775. Battus *in Epist. ad Gal. Disp.* 16. *Thes.* 4. *d. Fest. Christianor.* Zepper. *d. leg. lib.* 1. *ca.* 1. Muscul. *loci Comm. in* 4. *præcept. pag.* 174. Herbrand. *compend. Theolog. d. leg. pag.* 347. Poliand. Rivetus. Walæus. Thysius *in Synopsi Purior. Theol. Disp.* 21. Brent. *in Exod.* 20. & *in Lev. cap.* 23.

Rivet. *in Exod.* 20. *in* 4. *mandat. pag.* 192. Cõcesso quod dies illa, ab ipso Apostolorum tempore fuit vocata Dominica, tum quia Dominus in ea resurrexit, tum quia in eadem celebrari fuerunt conventus Ecclesiastici: non sequitur tamen id à Christo vel ab Apostolis fuisse institutum & sanctum, & ad jus Divinum debere referri, sed potiùs ad consuetudinem quandam, quæ tum inceperit & paulatim postea invaluerat, jusque aliquod constituerit sed Ecclesiasticum, quod proinde in libertate & potestate Ecclesiæ fuerit relictum, pro ratione circumstantiarum, ut eundem diem vel servaret, vel mutaret, si ratio aut necessitas aliqua suaderet: servata semper mente legis, de tempore apto & opportuno, ad publicum Dei cultum. Hemman. *Annot. in confess. Augustan. ca.* 9. De diebus Festis in Ecclesia docemus, eos qui antiquitus ad ædificationem & utilem ordinationem, non ad impietatem & invocationem mortuorum instituti sunt, obedienter esse observandos: non quidem Iudaica servitute, sed Christiana libertate. Sicut *Paulus* de ea libertate docet. Quare si quis nostrorum Auditorum iis abutitur ad licentiam, aut temerè contemnit, non probatur à nobis, sed reprehenditur.

An

An *examination of Arguments used by Master* D. *and Master* Cl. *for the religious observation of the* LORD'S *Day, by vertue of the Law of the fourth Commandement.*

Ioh. D. R. Cl. *Expos. of the ten Commandements, pag.* 117. *Edition* 18.

The purpose of GOD in this Commandement, is: To teach us, to set apart the seventh day wholly, from all worldly affaires, to the exercises of Religion and Mercy.

Answ. Wee must understand the purpose of GOD, in the fourth Commandement, by His owne Word and Revelation [a]: and not from humane presumption. *And* we are taught by Divine Revelation, *That* GOD Almighty delivered the Law of the Sabbath, to the

a Ambros. *Epist. lib.* 5. *ep.* 3. Orig. *in Exod. Hom.* 13. hoc divinari magis est, quàm probare vel explanare, ubi quod dicitur, non de authoritate Scripturarum mu-

nitur. *Lactant. lib.* 7. *cap.* 2. Nec ullum fundamentum aut firmitatem possunt habere, quæ nullis Divinarum vocum fulciuntur Oraculis. Aug. *de Bapt. c. Don. li.* 2. *cap.* 6. Non afferamus stateras dolosas, ubi appendamus quod volumus pro arbitrio nostro, &c. *Id. de unit. Eccles. cap.* 3. Non audiamus, hæc dico, hæc dicis, sed audiamus, hæc dicit Dominus, *&c.*

Children of *Israel* onely, and not to other Nations, unlesse they became Proselytes: *and therefore it was not the purpose of* God, *by that Commandement, to teach us* Gentiles, *us* Christians, *but to teach the* Iewes *under the old Law, to set apart the seventh day; and* before the Passion and Resurrection of our *Saviour*, this Law obliged the *Iewes* and Proselytes onely, and not other Nations: *After* our *Saviour's* Passion and Resurrection, the obligation of that Law, for the weekely observation of the seventh day, ceased, both in respect of *Iewes* and *Gentiles*: for if it be still in force, why doth not *M. D.* instruct his Auditours to observe Saturday Sabbath?

Ioh. Sprint *Of the Christian Sabb. To the Reader.* The first day of the weeke called Sunday, is in a peculiar respect the Lord's day, and sanctified to the performing the solemne worship of God: *Vpon* the grounds of God's morall and perpetuall Law of the fourth Commandement of the Decalogue: And by the speciall will of *Christ* establishing it through his Apostles practise, and doctrine to the same purpose, instead of the *Iewes* Sabbath.

Ioh. D. Because there be many that are not perswaded of the continuance of the Sabbath, and account the keeping of the seventh day in the number of those Ceremonies, which be abrogated by Christ, as belonging to the *Iewes*: *Therefore* it is requisite, that wee prove and confirme, by sound reasons out of God's Word, that this Commandement is morall, and perpetuall, and as carefully to be kept under the Gospell, as under the Law, and to continue in force so long

as

as any of the other Commandements, even ſo long as there is a world, and a militant Church in it.

Anſw. 1. The *Many*, which are not perſwaded of the continuance of the *ſeventh day Sabbath*, are all, or the moſt orthodoxall *Chriſtians*, ſince the Apoſtles daies: all the Primitive Fathers, all the holy Martyrs and Confeſſours, and all underſtanding men of moderne times. *Reade* before, *pag.* 6. 163.

And although the ſeventh day Sabbath had not beene a legall Ceremony, *Yet* if it were only *a poſitive Morall precept*[a], the obligation thereof ceaſed under the Goſpell, as appeareth by inſtance in the *Iudiciall Lawes*. But wee are able to demonſtrate by as ſtrong arguments, that the old Sabbath was Ceremoniall, in reſpect of the particular day, and the circumſtances thereof: *As* theſe new Maſters can prove, the Feaſts of Paſſeover and Pentecoſt were ſuch.

a A. Hal. 3. *q.* 31. *m.* 5. *art.* 1. Morale diſciplinæ.

Secondly, *If* the fourth Commandement, concerning the keeping of the ſeventh day, be morall and perpetuall; *Then* it is not ſuch, in reſpect of the firſt day and eight day: *For* this Precept requireth not the obſerving of two weekly daies, *But* of that one onely day, which it ſpecifieth in that commandement.

Ioh. D. The reaſons which GOD uſeth in the Text of *Exod.* 20. *&c.* for the

confirmation of the morality and perpetuity of the Sabbath are divers.

Firſt, God hath permitted men to have ſix daies for their ordinary travell, and therefore it is equall to yeeld Him the ſeventh.

Secondly, The Sabbath is the *Lord's*, and therefore a *Chriſtian* may no more take it from Him, than a *Iew*.

Thirdly, GOD reſted upon the ſeventh day: and His example is to be followed by *Chriſtians*, as well as by *Iewes*.

Fourthly, It is by divine inſtitution a bleſſed Day to them that keepe it: and wee doe no leſſe ſtand in neede of GOD's bleſſing in theſe daies, than the *Iewes*.

The reaſons therefore of keeping Holy the ſeventh day, being ſuch as are common, and concerne *Chriſtians*, as well as *Iewes*: It muſt be granted the Law of the fourth Commandement concerning the ſeventh day Sabbath, is perpetuall, and ſtill in force.

Anſw.

Answ. If the reasons which GOD useth, *Exod.* 20. *Deut.* 5. conclude for any Sabbath, it is for the Saturday Sabbath: but they are altogether inconsequent for the Sunday Sabbath.

1 God's allowing sixe daies of the weeke for a mans owne worke, concludeth not a necessity of keeping holy the first day of the weeke, rather than the sixth, or the seventh.

2 Every day of the weeke, and of the yeere is the *Lord's*, and the Sunday is no more the *Lord's*, by the Law of the fourth Commandement, than the Friday: for the *Lord's* Day of that fourth Commandement is the Saturday.

3 GOD rested upon the seventh day, and therefore if His example obligeth *Christians* to immitation, then they must rest upon the Saturday.

4 The keeping holy the seventh day of the fourth Commandement, was a meanes to bring *God's* blessing upon the *Israelites*, and so likewise was the observation of the whole Iudiciall and Ceremoniall Law, *Deut.* 7. 12. *But* can we hence conclude, the perpetuall obligation of those Lawes?

The *Church of* CHRIST *beleeveth, that the religious observation of the* Lord's *Day, and of other Holy daies appointed by the Church, is a meanes to obtaine* God's *blessing for Christian people: But* this blessing depends not upon keeping holy the Sabbath, of the fourth Commandement;

mandement, for Saturday is that Sabbath, and not the Sunday, or *Lord*'s day.

Ioh. D. *Argueth for the moralitie of the Sabbath, as followeth.*

The Law of the Sabbath is Morall and perpetuall, becauſe it was given in mans innocency, when *Adam* was perfect, and needed no Ceremony to lead him to CHRIST: nor to ſignifie any ſpirituall reſting from ſinne.

And if it were needfull for man, when hee was without ſinne, and had no clogge of corruption, nor evill example to hinder him, or to ſeduce him, then much more now.

Anſw. 1. The Sabbath on which God reſted, and which hee bleſſed and ſanctified, *Gen.* 2. was not the Sunday, or *Lord*'s Day, but the Saturday.

Secondly, whereas theſe Sabbatizers affirme, that the Sabbath of the fourth Commandement was ordained in the ſtate of innocency, when man was perfect, and needed no Ceremony,

Ceremony, *&c. They* have not a minde to consider, that in the ſtate of innocency, there was no ſervitude or bondage [a], no man-ſervant, or maid-ſervant, neither any ſervile labour: and conſequently no Sabbath-day, ordained for a day of reſt, from ſervile labour.

The Sabbath therefore of *Geneſis*, and of the fourth Commandement, were of a different quality: and the perpetuall obligation of the Law of the fourth Commandement in reſpect of a ſeventh-day Sabbath, cannot be maintained by the ſecond of *Geneſis*.

Thirdly, admitting the Sabbath of *Geneſis*, to have beene obſerved as a morall precept: it will bee impoſſible to prove, it was naturally Morall, but onely ſuch, by vertue of GOD's poſitive Law. *Reade* before *pag.* 34.

a Greg. *Mor. l.* 21. *c.* 10. Omnes homines natura æquales genuit, *&c.* diverſitas acceſſit ex vitio. Homo animalibus, & irrationabilibus, non autem cæteris hominibus, natura prælatus eſt. *Gammach in Thom.* 1. 2. *quæſt.* 95. *cap.* 1. In ſtatu innocentiæ, nullum futurũ erat Imperium Deſpoticũ & herile, quale eſt Dominorum in ſervos.

I. D. The manner of delivery, confirmes the perpetuity of the *Sabbath*.

1 *God* by his own voice commanded it.

2 *He* wrote it in Tables of ſtone.

3 *He* placed it in the Arke.

Now, if all the tenne Commandements were written altogether by GOD, and no exception made, whereby the Sabbath ſhould bee inferiour to the

reſt, a man may as well rend any of the other away as this.

Anſw. If theſe divine actions conclude the perpetuall morality of the Sabbath: then the ſeventh day Sabbath is perpetually morall, and not the Sunday or *Lord's*-day: for the Saturday was the day pronounced, written, and placed in the Arke, in ſuch manner as the Objector ſpeaketh: and Mr. *D.* his authority, magiſterially pronouncing, that theſe Divine actions, make precepts ſimply and perpetually morall: *Perſwaded Theoph. Brab.* to reſolve *to dye a Martyr*, in defence of the perpetuall obligation of the old Law, of the Saturday Sabbath[a]. *Reade before pag.* 24, &c.

[a] *T. B.* I am tied in conſcience, rather to depart with my life, than with this truth. So captivated is my conſcience & enthralled to the Law of my God.

Secondly, it is utterly falſe, that *God's* immediate ſpeaking, makes a precept ſimply morall; for then the precept of circumciſion ſhould have beene ſuch, becauſe GOD himſelfe immediately delivered it, *Gen.* 17.1. *When* Abraham *was ninetie yeeres old and nine, the Lord appeared to* Abraham, *and Hee ſaid unto him*, ויאמר אליו. And if GOD's owne writing, that is, His immediate forming the characters of the fourth Commandement bee an argument of the eternity of the thing written: *How* comes it to paſſe, that all thoſe characters, written by *God's* owne finger, are periſhed and loſt, ſo many ages ſince? *Reade before pag.* 116.

I. D.

I. D. We have the ſame Commandement and authority for the Lord's-day, which the *Iewes* had for their day.

1 It is called the Lord's-day, *Rev.*1.10. becauſe *Chriſt Ieſus* inſtituted it, as a ſpeciall memory of his Reſurrection.

2 The Apoſtles by the authority of the Spirit, which alwayes aſsiſted them, in their miniſteriall offices, did alter the day, and themſelves kept it, and ordained it to be kept, in all Churches, *Acts* 20.7. 1 *Cor.*16.2.

Anſw. 1. If we have the ſame Commandement, and authority for the *Lord's*-day, which the *Iewes* had for the old Sabbath: *then God Almighty hath pronounced, written, and ingraved the Law, for the Lord's-day,* as hee did in times paſt for the Sabbath-day: and it may be that *Ad Calendas Græcas M. D.* and *M. Cl.* or their heires and aſsignes, will ſhew us this Law.

2 If Chriſt inſtituted the *Lord's*-day, in memory of his *Reſurrection*, then the *Lord's*-day is not the Sabbath which was inſtituted in Paradiſe: nor yet the Sabbath concerning which it is ſaid in the fourth Commandement, *Remember the Sabbath-day, to keepe it holy, &c.*

3 If the Apoſtles altered *the Sabbath* into the Sunday, then *the obſervation of the Sunday is grounded upon Apoſtolicall Authority:* and not upon the Law given in *Mount Sinai.*

I. D. *Pag.* 124.

G. W. Of the Sabp. 1. ch. 3. As no man may ſay the Sacrament is aboliſhed, becauſe the ſigne is changed: no more may any man ſay, the Sabbath is aboliſhed, becauſe the time is changed, pag. 36.

If it will not hold, we have not the ſame Sacraments, as concerning the outward ſeales which the *Iewes* had, for they had circumciſion and the *Paſchal* Lambe: therefore we have no ſeventh-day ſanctified, becauſe that day is changed.

Anſw. This inſtance makes againſt the objectors Tenent. For they maintaine that the Law of the fourth *Commandement* is in force, and obligeth Chriſtians, to the obſervation of the *Lord's*-day. But in their inſtance *the Law of circumciſion and of the Paſſe-over is expired and aboliſhed,* as well as the ſacramentall, and ceremonious actions, commanded by that Law: Therefore if the old *Sabbath* which was the ſubject of the Law of the fourth *Commandement,* is expired, then the Law it ſelfe, obligeth not Chriſtians, to the obſervation of the *Lord's*-

Lord's-day. *For the prime ſubject, or materiall object of a Law, is a ſubſtantiall part thereof:* and therefore if that be taken away, or deſtroyed, the Law it ſelfe ceaſeth.

An examination of a paſſage of D. Bownd, *in his Treatiſe of the Sabbath. pag.* 247.

We Chriſtians ſhould take our ſelves as ſtraitly bound to reſt upon the LORD'S. day, as the *Iewes* were upon their *Sabbath*. For ſeeing it is one of the morall Commandements, it bindeth us as well as them: for they are all of equall authority, and doe bind all men alike.

Therefore, when as in the other nine Commandements we doe truely judge our ſelves to be as much reſtrained from any thing in them forbidden, and as preciſely bound to do any thing in them commanded, as ever the *Iewes* were: and in all thoſe we put no difference betwixt our ſelves and them: as in keeping our ſelves from Images, from blaſphemy, murther, theft, adultery, &c. Why

should we then imagine that in this one the LORD hath priviledged us, above them? or thinke, that when he gave his *Lawes* indifferently to all mankinde, his meaning should be, to give a dispensation to the *Gentiles* [c], above the *Iewes* in this one?

c R. B. *Light of faith.* It was given to *Adam* and his posterity, not to *Abraham*: and therefore bindeth *Iewes* and *Gentiles* *pag.* 144.

D. B. *His Position is*: Christians under the law of grace, are as strictly bound to rest upon the *Lord's*-day, as the *Iewes* were upon their Sabbath.

His Argument, All morall Commandements are of equall authority, and were indifferently given to all mankind, to *Gentiles* aswell as *Iewes*: and they bind all men alike.

The fourth *Commandement* is simply and perpetually morall, and not ceremoniall, in whole or in part, p. 40.

Therefore the fourth Commandement is of equall authority, and bindeth *Iewes* and *Gentiles* in one and the same manner.

Now the fourth Commandement enjoyned

enjoyned the *Iewes*, a carefull, preciſe, and exact reſt, upon the Sabbath-day, P. 124. And the Sunday, or Lord's-day, is the Chriſtian Sabbath, commanded by the fourth precept of the Decalogue: therefore Chriſtians under the Goſpell, are to obſerve as preciſe and ſtrict a reſt upon the Dominicall-day, as the *Iewes* did upon the *Legall-Sabbath*. And like as the other nine Commandements prohibiting Images, Blaſphemy, Murther, Adultery, and Theft, oblige all mankinde equally, and without any difference or diſpenſation: ſo this fourth Commandement prohibiting ſecular workes and actions, recreations, &c. obligeth without all difference, and admitteth no manner of diſpenſation.

Anſw. The Doctors poſition, to wit, *Chriſtians are as ſtrictly bound to reſt upon the Sunday, as the* Iewes *were upon the Legall Sabbath:* is not orthodoxall.

My reaſons:

1 The *Iewes* were literally and expreſly commanded, to obſerve a ſtrict reſt upon their Sabbath: but Chriſtians have received no ſuch commandement:

2 The

2 The legall reſt of the *Iewes*, was typicall, and ceremoniall: reade before Pag. 163. And it appertained to the ſervitude of the old legall covenant: reade before Pag. 168. It was commanded the *Iewes*, to be a note diſtinctive, betwixt them and other Nations: and if you take away the ceremoniall end, many branches of that abſtinence and reſt, had no profitable uſe, *Exod.* 16.23,29. *& Chap.* 35.3.

3 The ancient Catholike Church conſtantly taught, that ſtrictneſſe of reſt upon the Sabbath-day, is taken away by *Chriſt*, under the Goſpell [a]. And I have proved at large, in a precedent paſſage, that in the *Primitive Church*, Chriſtian people of devout quality, uſed to worke upon the Lord's-day, after that the publike ſervices and offices of the Church were ended. Reade Pag. 219.

a Aug. *c. duas Ep. Pelag. li.* 3. *cap.* 4. Chriſtus nobis abſtulit illud graviſſimum multarũ obſervationũ jugum, &c. Ne Sabbato, ſepteno dierum volumine redeunte, ab operibus etiam neceſſariis quieſcamus, &c. Sed ea ſpiritualiter intellecta teneamus: remotiſque umbris ſignificantibus, in rerum ipſarum quæ ſignificantur luce vigilemus. Greg. *M. li.* 11. *Ep.* 3. Pervenit ad me quoldam perverſi ſpiritus homines, prava inter vos aliqua, & ſanctæ fidei adverſa ſeminaſſe, ita ut die Sabbati aliquid operari prohibeant. Quos quid aliud quàm Antichriſti prædicatores dixerim, qui veniens diem Dominicum & Sabbatum, ab omni faciet opere cuſtodiri. Amb. *Ep.* 72. Sabbati diem feriatum eſſe debere obſervabatur ex lege, ita ut ſi quis onus aliquod lignorum portaſſet, mortis reus fieret: nunc autem diem ipſum, & oneribus ſubeundis, & negotiis obeundis, ſine pœna advertimus deputari.

The

The Doctor's Arguments in confirmation of his former Position, are defective.

1 It is a palpable errour to affirme, That the fourth Commandement is simply and intirely morall.

For if it is such, then all the parts, and circumstances thereof, to wit, the particular day of the weeke, specified and commanded, and the particular reason and motive upon which the Lord Himselfe grounded his Precept, for the observance of that speciall day, are simply and totally morall; and consequently, Christians are obliged by the fourth *Commandement*, to keepe holy the seventh day of every weeke, from the Creation.

2 The Sunday is a distinct day from the Sabbath of the fourth *Commandement*. It is an Evangelicall day, grounded upon the Resurrection[b], and not upon the Creation: and by the ordinance of the holy Catholike Church, (not by the Law of the fourth *Commandement*) it succeedeth the legall Sabbath.

Baptisme succeedeth Circumcision: Ordination of Evangelicall Pastors, succeedeth Leviticall Consecration. But neither Baptisme nor Ordination, are in force under the Gospell, because

b Basil. *in Hexam. Hom.* 2. Dominicũ diem, quem Resurrectio Domini honore præcipuo affecit, τὴν τῆ ἀναστάσει. τοῦ κυρίου τετιμημένην. Aug. *Ep.* 86. Præponitur Dies Dominicus, fide resurrectionis. Leo *Epist.* 93. *ca.* 4. Dominicum Diem, quem resurrectio nostri Salvatoris nobis consecravit, &c.
Iust. Mart. *Apol.* 2. Die solis omnes publicè convenimus, quod is primus est dies, in quo Deus tenebras, & materiã, cùm mutasset, mundum effecit. Et quod eodem die Iesus Christus conservator noster à mortuis excitatus est.

cauſe of the Old Law of Circumciſion, and Leviticall Conſecration.

There is a morall equity, in the Leviticall Law of Conſecration, namely, that no man ſhall take upon him Eccleſiaſticall function, without lawfull calling, *Hebr.* 5. 4.

Likewiſe there is a morall equity, in the old Law of the fourth *Commandement*, that the ſervants of *God* and *Chriſt*, ſhall depute a weekely day, or *ſome other ſufficient time*, to the ſolemne religious ſervice of their great Lord and Maſter. But more then this cannot be derived from the fourth *Commandement*. For the Letter of that *Commandement*, is expreſſe for Saturday: and by way of inference, no more can be concluded for Sunday, then for part of Friday [a], and Saturday.

For as GOD Almighty reſted from the worke of prime Creation, on Saturday; ſo our Saviour reſted from all his ſatisfactory workes of Mans Redemption, upon the latter part of Good-Friday, and the Saturday following [b].

a Conſtantine *commaunded that the ſixt day ſhould be kept in memory of Chriſt's death on the Croſſe.* Sozom. lib. 5. cap. 8.

b Iſidor. *Hiſp.* Orig. *lib. 6. ca. 18.* Sabbatum ab Hebræis ex interpretatione nominis ſui, requies nominatur, quod Deus in ipſo, perfecto mundo, requieviſſet. Siquidem & in eo die, requievit in ſepulchro Dominus, ut quietis illius myſterium confirmaret.

The

The *Doctor's bold assertion*, that the Sabbath Law, indifferently obliged *Iewes* and *Gentiles*: and that the *Gentiles* have no more liberty to labour, or to use civill recreation, upon the Sabbath, then they have, to worship Images, or to blaspheme, steale, murder, commit fornication, &c. *is destitute of all truth.* For,

1 The *Gentiles* [b] were not called, either *Exod.* 16. 23. or *Exod.* 20. 8. when the Sabbaticall Law was delivered: and if they had presumed, to come neere Mount *Sinai*, at the promulgation of the Law, they must have beene stoned, *Exod.* 19. 12. And it is expressly delivered in Scripture, that the *Gentiles* had not the Law revealed to them, *Deut.* 4. 8. *What Nation is there so great, that hath statutes and judgements so righteous, as I set before you this day?* Psalm. 147. 19. *Hee sheweth his word unto* Iacob, *his statutes and his judgements unto* Israel: *hee hath not dealt so with any Nation, neither have the Heathen knowledge of his lawes,* Rom. 9. 4.

b Iustin. Mart. c. Tryph. pag. 243. Gentes quæ in illum credunt, &c. Etiamsi Sabbata non observent, &c. omninò sanctam Dei hæreditatem adibunt.

But no Law bindes without promulgation and manifestation to the Subjects. Reade before pag. 33.34.36.

2 Idolatry, Blaſphemy, &c. are ſins againſt the Law of Nature, *Rom.* 1. 19, *&c. Chap.* 2. 14. and they are prohibited, *quia ſunt mala*, becauſe they are ſimply evill in their inward quality: *But* the Doctor himſelfe acknowledgeth [b], that obſerving the Sabbath was no part of the Law of Nature: *And* every wiſe man underſtandeth, that to labour on the Sabbath, was evill onely, *quia prohibitum*, becauſe it was prohibited by a poſitive precept.

Thirdly, Blaſphemie, Murder, Adultery, Theft, *&c.* are formally and eternally evill: and the negative law prohibiting them, admits no Diſpenſation [c]. *But* to worke and labour upon the *Sabbath-day*, was permitted by GOD Himſelfe in ſundry caſes: *Reade* before *pag.* 36.

b D. B. *Of the Sabbath, lib.* 1. *pag.* 11. Indeede *this Law was given in the beginning, not ſo much by the light of Nature, as the reſt of the nine Commaundements were, but by expreſſe word*, &c. For *though this be in the law of Nature, that ſome dayes ſhould be ſeparated to God's worſhip*, &c. *Yet, that it ſhould be every ſeventh day, that the Lord Himſelfe ſet downe*, &c.

c. Aquin. 1. 2. *q.* 97. *art.* 4. Cajetan. *ibid.* Conrad. *ibid.* Medina. *ibid.* Suarez. Vaſques. Salas. Mærat. *de leg. diſp.* 7. *ſect.* 7. Gammach. Malder.

R. B

R. B. *His Argument for the Sunday Sabbath, from the Day of Reſurrection.*

The fourth Commandement ſtands in force to us, and the LORDS Reſurrection, reſting from the worke of our Redemption, and Rejoycing in it, bleſſing it with that worke, with diuers apparitions that very day, and ſanctifying it, with ſpending it among His Diſciples, in His preſence bodily now glorified, in heavenly expoſitions and operations upon their hearts, and in returne of it at Whitſontide, with the Miſſion of the *Holy Ghoſt*: This, I ſay, applieth and determineth it to this day, wee now obſerve. *And* as the *Iewes* are ſent to ſeeke the preciſe day in the LORD'S reſting from the works of Creation:

So wee are ſent to the reſt, from the worke of Redemption.

The inſtitution of this day, is clearely in the very worke of the Reſurrection: *As* the inſtitution of the ſeventh day was in the worke of finiſhing the Creation.

The maine reaſon of the *Iewes* Sabbath, is, becauſe it was the Sabbath of the *Lord*: *In like* manner, ours is the Sabbath of the *Lord Chriſt*, when Hee had finiſhed the worke of our Redemption. *For* which cauſe Hee taketh this Name: *The Sonne* of man is even *Lord* of the Sabbath. *As* if in more words Hee ſhould ſay: *When God* the Father had once ended the making of the World, and publiſhed Himſelfe to be the *Lord* of that reſt, and dedicated it to Himſelfe, giving it the name of the Sabbath of the *Lord*: *In like* manner, when I ſhall have finiſhed the worke of mans Redemption, I will reſt, and have the day of my reſt, dedicated to my ſelfe: for which cauſe, I ſay, that the

the *Sonne* of man is even *Lord* of the *Sabbath* also, and it shall be called the *Lord's-Day.*

G. W. *of the Sabbath, Chap.* 3. As God the Father did sanctifie the seventh day from the Creation, by his resting upon it from the Creation: So did *God* the *Sonne* sanctifie this seventh from the Redemption, *Because* that this worke of the Redemption being a greater worke than that of the Creation: and his rest from affliction being a greater rest than from labour: it better deserved to beare the name and credit of the day, than that from the Creation.

John Sprint d. Sab. pag. 17. If the rest of God the Father were the cause of sanctifying a day, It followeth that where a greater and more excellent rest is, there must of necessity follow a greater sanctification. *But* the rest of the Son of God is a greater and more excellent, by how much the worke of Redemption is more excellent than the worke of Creation, &c.

H. B. That day which is the Day of the LORD's rest, from the most glorious worke that ever the *LORD* wrought and finished, *Is that* day which the *Lord* hath commanded to be solemnely sanctified, and holily rested upon, by His people.

But

But the first day of the weeke, is the day of the *Lord's* rest, from the most glorious worke that ever the LORD wrought and finished.

Therefore the first day of the weeke is that day which the *Lord* hath commanded to be solemnely sanctified, and holily rested upon by His people.

The Assumption cannot be denied, that the first day of the weeke was the day of the *Lord's* rest, from the most glorious worke that the *Lord* ever wrought and finished, to wit, the worke of Redemption, from which he rested in the Resurrection.

Againe, it cannot but be confessed, that that Day is to be sanctified for the Sabbath day, which is the Day of the *Lord's* rest, sith the Commandement saith: *Remember* the day of the Sabbath, or rest, to sanctifie it: *Hee saith* not, *Remember* the seventh Day to sanctifie it, *But*, Remember the Sabbath day to sanctifie it. *That seventh day* which must be sanctified, depends upon

upon the Sabbath-day, or day of the *Lord's* reſt, on what day ſoever it falleth: *Now* the day of *Chriſt's* Reſurrection, which brought in the moſt glorious reſt, was the firſt day of the weeke.

Anſw. 1. It is acknowledged [a], that the worke of humane Redemption, was a moſt gratious and glorious worke: *And that in* three reſpects. 1. *The* fountaine and originall cauſe thereof, was the riches of the mercy of GOD, and the abundance of his love to mankinde, *Epheſ.*2.4. *Iohn* 3.16. 1 *Iohn* 4.9,10. *Secondly*, it was effected by extraordinary meanes [b], to wit, not meerely by the Word, and imperative power of GOD, as *Gen.* 1.3. but by the Miſſion, Incarnation, Humiliation, and Paſſion of the onely, and deerely beloved Son of GOD, *Iohn* 3.16. *Gal.*4.4. *Phil.*2.6,7,8, *&c. Thirdly*, *The* fruit, benefit, and effect thereof, was glory and honour to *God* Almighty, *Luke* 2.14. *And* glory, honour, and eternall life and happineſſe to every one which beleeveth, and worketh good, both to the *Iew*, and to the *Gentile*.

a *Aug.* Nulla falſa doctrina eſt, quæ non aliqua vera intermiſcet.

b Bernard. *de Dilig. Deo.* Non ſolum de me, ſed de omni quoque quod factum eſt, ſcriptū eſt, *Dixit*, & facta ſunt: *At verò* qui me tantum & ſemel dicendo, fecit, *In* reficiendo profectu & dixit multa, et geſsit mira, & pertulit dura, nec tantum dura, ſed indigna.

Secondly, *The* Doctrine of our Church is: That *the deerely beloved Son of* GOD, IESUS CHRIST, *made perfect our Redemption by his death* [c]. *To wit*, the whole worke of Man's

c *Collect* at the ordination of Prieſts.

Redemption, which was to be performed by the *paiment of a price*, and satisfaction for sin. *But* this great worke of humane Redemption, was not effected by the Resurrection of CHRIST, but by his obedience and sacrifice on the Crosse[d]: and it was fully wrought and finished, upon the Passion-Friday, when after our *Saviour* had said, *Consummatum est*, *It is finished*, *He gave up the ghost*, *Iohn* 19. 30. *Heb.* 10. 14.

d Gammach. *in* 1. 2. *quæst.* 104. *cap.* 4. Meritum Christi in ejus passione & morte omnino terminatum fuit: nec potuit Christus vel in sepulchro, vel in resurrectione aliquid mereri, quia non erat amplius viator. *Aquin.* 1. 2. *q.* 103. *art.* 3. *ad.* 2. Mysterium Redemptionis humani generis completum fuit in passione Christi: unde tunc Dominus dixit, Consummatum est, *Iohn.* 19. Mærat. *de leg. Disp.* 18. *Sect.* 3. Christus humanum genus non redemit nisi condigna pro peccatis ejus satisfactione exhibita: pro iis autem non satisfecit nisi per modum condigni meriti. At Resurrectione sua nihil nobis meruit. Omne enim ejus pro nobis meritum, in morte terminatum fuit. *Similiter* Suar. Vasq. Ragusa. Hurtado. *de* Mendoza.

Thirdly, *but* besides the price and ransome, solved by *Christ* our *Saviour*, for the redemption of all men, 1 *Tim.* 2. 6. 1 *Cor.* 6. 20. & 7. 23. *It was* necessary to mans actuall deliverance out of captivity, that the fruit, effect and benefit of *Christ's* redemption, should bee applied, and conferred[e]. *For* without this latter, redemption by payment of a price only, could have profited nothing. *Ioh.* 1. 12. *&* 8. 24. 1 *Iohn* 1. 7.

e Prosp. *ad object. Vincent.* c. 1. Poculum immortalitatis quod confectum est de infirmitate nostra, & virtute divina, habet quidē in se ut omnibus prosit: sed si non bibitur, non medetur.

Now this worke of application, and actuall collation of the fruit of CHRIST's Passion and Sacrifice on the Crosse, upon man, began to be *in fieri*, on the Resurrection day; *But it* was not then finished and perfected. *For* to the consummation thereof, all these actions following were necessary:

1 *Our*

1 *Our* Saviours *Aſcention* into heaven, *Eph.* 4.8. &c.

2 *His intercession* for us at the right hand of *God* the Father, *Romans* 8.34. *Hebrews* 7.25. 1 *Iohn* 2.1.

3 The *Miſsion* of the *Holy Ghoſt*, upon the *Apoſtles* and Primitive Church, *Acts* 2.4. &c.

4 Apoſtolicall *preaching* of the Goſpell, to the *Iewes* and *Gentiles*, *Luke* 24.47.

5 The *donation of heavenly grace*, prevenient, ſubſequent, excitant, adjuvant, or co-operant, 1 *Cor.* 15.10. *Phil.* 2.3.

From the premiſſes it is evident:

1 *That* our bleſſed *Saviour* reſted, and ceaſed not, from the whole and entire worke of mans Redemption, upon his Reſurrection day. *For* his actions of *collation*, and application of the benefit, and *ultimate effect* of that gratious worke, had beginning upon that day; *But* they were multiplied, and continued afterwards, and ſome of them muſt continue to the worlds end.

2 *The* Day of *Chriſt's* Reſurrection, cannot properly be called a Sabbath, or day of reſt: becauſe our *Saviour was in action* on that day, about the neceſſary workes of perfecting mans Redemption, by way of collation and application. For, *On* that day, He declared unto His little flocke, the Article of His Reſurrection: He began to inſtruct His Diſciples, and to

prepare them to the great worke of Man's ſalvation, which He intended to performe by their Apoſtolicall function. *Laſtly*, He inſpired them with the Holy Ghoſt, the Spirit of Grace and Truth; *And* conferred upon them the power of Abſolving penitent ſinners from their ſins, *Iohn* 20.22,23.

3. *The* day of *Chriſt's* reſt and ceſſation from all his meritorious, ſatisfactory, and propitiatory actions and paſſions, neceſſary to mans Redemption, was *the latter part of Good-friday*, (as is before declared.) *And* the primative Church, devoted the firſt day of the weeke, to the honour and ſervice of Chriſt, not becauſe of Chriſt's ceſſation from redemptive actions: *But* becauſe it was, *primus dies lætitiæ*[a], the firſt day of joy and gladneſſe, for the Reſurrection of our *Lord*: and *the Sunne of righteouſneſſe*, which had beene, as it were, under a cloud, during the time of His Paſſion, did then begin to appeare in a joyfull luſtre: and the Diſciples a little flocke, amazed ſome dayes before with ſorrow and feare, began then with joy to draw water out of the well of ſalvation, *Eſay* 12.3. and 35.10.

a Innocent. 1. *Ep. ad Decent. n.* 4. Apoſtoli die Dominico exhilarati, nõ ſolum ipſum feſtiviſſimum eſſe voluerunt, verum etiam per omnes hebdomadas frequentandum eſſe duxerunt. Clem. *Rom. Conſtit. lib.* 5. *cap.* 9. *& cap.* 19. In Dominicis diebus qui ſunt dies lætitiarũ, &c. Ambr. *Epiſt.* 61. In ea Salvator velut ſol oriens, &c. luce Reſurrectionis emicuit. Auguſt. *In Ioan. tr.* 7. Hilar. *prolog. in Pſal.* Tertul. *Apol. cap.* 16. Diem ſolis lætitiæ indulgemus, &c.

R. B.

R. B. *pag.* 117, 118. The institution of the Lord's-day, is clearely in the worke of Christ's Resurrection: as the institution of the seventh day, was in the worke of finishing the Creation.

The Resurrection applieth and determineth the Sabbath of the fourth Commandement to the Lord's-day, &c.

Answ. 1. The *Lord's* ceasing or resting from his worke of prime Creation, was a motive upon which he tooke occasion, to institute the seventh day for a Sabbath: but his Law and precept was the efficient cause of making it a Sabbath-day. And if the divine precept had beene wanting, God's cessation on that day, had made it no Holy-day. For the *Commandement* of a superiour, only institutes a Law [a]: and where there is no imperative act of the superiour or Law-giver, there can be no Law, to oblige the subject to obedience.

2 If God's resting from the worke of creation, was a commandement: yet *Christ's* resurrection

a Mærat. in 1. 2. d. leg. Disp. 2. Sect. 1. & 2. Quæ perfecte lex est, imperium est. Est autem imperium actus superioris, præcipientis vel prohibentis aliquid subdito. Ib. Lex imperium est, & legem ferre est imperare.

ction being not resting, but action and progresse in the redemptive opperations of the application of his redemption, was no *Commandement* containing an institution of a new Sabbath. For the ground of the old Sabbath was rest: and on the contrary, the day of resurrection, was spent in action.

3 All *Commandements* are either formall or vertuall [b], that is, either they are positive and expresse denuntiations of the Law-givers will: or else they containe something implicitely, by which the subject may collect and inferre the superiors will.

But the act of Christs resurrection containes no formall or expresse commandement, for there are no imperative words or sentences in it, to declare any such thing [c]. Neither doth it containe any implicite, vertuall, or interpretative command: for it is inconsequent to say, Our Saviour arose from death upon one Sunday of the yeere, to wit, upon *Easter Sunday*: therefore his rising from death upon *Easter-day*, was an institution, commanding every Sunday of the yeere, to be the Sabbath-day, enjoyned to be kept holy, by the fourth precept of the Decalogue.

4 If the former argument have any weight, it might conclude something for *Easter-day*, because *Christ* arose from death, as on that day [d].

b Aquinas. 1. 2. *q.* 17. *art.* 1. Imperans ordinat eũ cui imperat ad aliquid agendum intimando vel denunciando. Aliaco. 1. *sent. q.* 14. Genes. *Sepulved. d. fato. li.* 3.

c Silvestran. *in* 3. *sent. Dist.* 37. *lect.* 107. Præceptũ est jussio vel imperiũ faciendi vel non faciendi aliquid. Dicitur jussio propter ordinantem: imperium propter legitimè ordinantem d Chrys. *Serm.* 5. *d. Resur.* Recte dicitur dies lucis, in quo fugerunt tenebræ cæcitatis. Exclamarunt qui erant in tenebris, quia viderunt lumen magnum, & qui erant in regione umbræ mortis, lux orta est eis. *He speakes of Easter-day.* Greg. Naz. *orat. d. funere patris.* Morbo laborabat & quidem tum, cum sanctum & nobile Pascha, diem in quam illum dierum Regem, &c. Ambros. Ep. 83. de celebritate Paschali. *Resurrectionis celebritas, die Dominicâ celebratur.* Athanas. *Ep. ad Dracont.* Quis enim iis Pascha Evangelizabit & tu absis? quis illis Evangelizabit Resurrectionis diem?

But

But the Author of the former argument is so farre from yeelding an imperative power to Christ's resurrection, to institute *Easter-day* a Holy-day of the fourth *Commandement*: that he saith, pag. 134. *To say the Feasts of Christ's Nativity, Easter, and Whitsuntide, are of equall authority with the Lord's-day; what eare can heare with patience* [e]? Now the reason why this man lookes thus a squint on *Easter*, is, because the same is made the most solemne Festivall of the yeere, by Ecclesiasticall Law, without the approbation of the zealous fraternity.

e The ancient Fathers preferred Easter before the Sunday. *Vid. Navar. Schediasm. l. 8. ca. 23. n. 122, &c.*

The same Author pag. 122. The Sonne of man being Lord of the Sabbath: rested from his worke of redemption upon the day of his Resurrection.

Answ. The Son of Man being *Lord* of the *Sabbath*, rested from the worke of satisfactory and meritorious redemption, upon *Good-Friday*, before Sunne was set: and he continued in his bed of rest, namely, his Sepulchre, the whole Sabbath following, untill Sunday morning: and he no more rested upon his Resurrection-day, than he did upon every day after untill his Ascension, and since his Ascension, untill the worlds end.

Ib.

Ib. He signified hereby his will, to have that day of his rest, dedicated to his weekely service, and to be called the *Lord's-day*. And thus the will of the Father shall be fulfilled, that as they honoured the Father in keeping the Sabbath betwixt the Creation and Redemption: so they should honour the Sonne in keeping the Sabbath, betwixt the Redemption and Consummation of the world.

Answ. No men living dictate more freely than these Novell Masters, and no men confirme their dictates more idely: for they neither bring Scripture, nor sense and reason, nor any authority to make good their bold assertions.

1 This man saith, *Christ signified* such a thing, &c. But by what signe signifieth he this? for he expressed his minde and will, by no formall speech: he expressed the same by none of his deeds: neither hath he expressed it, in his written Word.

2 The Synagogue or Iewish Church honored the Father in keeping the Sabbath from the dayes of *Moses*, and during the old Law, untill the time of the Gospell: and this is all that can be proved out of the Scripture.

The

Ioh. Sprint. *d. Sab. p.* 16. *As when God the Father was Lord of the Sabbath, there was a Sabbath necessarily kept, unto that Lord of the Sabbath, and so the Comt.* Exod. 20. Esa. 58. 13. *did tye the conscience: so also when the Son of God is Lord of the Sabbath, there must of necessity be a Sabbath day sanctified, and those morall Commandements doe no lesse belong to Christ, & tye the conscience of the Christian in the new Testament, then they belonged to God the Father, and tyed the conscience of the* Iew *in the old Testament.*

c Major. 3. *d.* 37. *q.* 1. Lex obligatoria est signū creaturæ rationali notificatum, eam ligans ad aliquid faciendum, vel non faciendum: estque triplex; vocale, mentale, & scriptum.

The Church alſo hath honoured the Sonne, in keeping holy the Sunday ever ſince the Apoſtles: not by vertue of the Law of the fourth *Commandement*: For that *Commandement* enjoyneth Saturday: but for the ſame reaſons it obſerves *Eaſter*, *Whitſuntide*, and the Feaſt of *Chriſts Nativity*: that is, according to the rule of Chriſtian liberty: and becauſe it is an act of piety and gratitude, to honour Chriſt upon thoſe ſet and ſolemne feſtivall dayes, which by lawfull authority are appointed.

The concluſion of this Treatiſe.

It is effectually proved, in the precedent diſputation, that *T. B.* his Doctrine concerning the Old Sabbath, is erroneous, and the Dictates and Principles, which hee received from the Sunday Sabbatizers, are not divine verities, but bold and blinde fancies and preſumptions.

It pleaſed *God* Almighty, *Who reſiſteth the proud, but giveth grace to the lowly*, to open the eyes of this Errant to diſcerne truth, when it was revealed, and to ſubmit himſelfe unto it, ſo that upon conference hee became an unfained conuert, and in a publike and honourable audience, he made this voluntary and humble ſubmiſſion and confeſſion following.

Whereas I Theophilus Brabourne, *have been*

convented in this honourable Court of High Commiſſion, for cauſes Eccleſiaſticall, for penning and publiſhing a certaine booke, intituled, A defence of that ancient Ordinance of GOD, the Sabbath-day: Wherein I have raſhly and unadviſedly maintained, that the Saturday of every weeke, ought neceſſarily to be our Chriſtian Sabbath-day, now in the time of the Goſpel, according to the rule of the fourth Commandement: I doe now (upon further tryall, and better adviſement, being in conſcience convinced of mine error) ſincerely confeſſe and acknowledge, that my ſaid Poſition touching the Saturday Sabbath, was a raſh and preſumptuous error: and by theſe preſents, I doe here in all obedience and humility, make my humble ſubmiſſion, unto my holy Mother, the Church of England, promiſing, that I will ever hereafter carry my ſelfe as an obedient Sonne, in all peaceable and dutifull behaviour, to my Mother, the Church, and to the godly Fathers, and Governours thereof.

And as touching the Sunday or Lord's-day, I doe confeſſe and acknowledge, that the ſame is an Holy-day of the Church: yea, and a moſt ancient Holy-day, and very honourable. For S. Ignatius who lived in the dayes of S. Iohn the Apoſtle, calleth it the Queene and Princeſſe of dayes. And other of the Priwitive Fathers, doe give the ſame day very honourable Tjtles, and did exhort their auditors, to obſerve it religiouſly: and further I doe confeſſe and acknowledge, that this day is religiouſly to be obſerved, and that upon the ſame grounds, and in the ſame manner as is directed by the

the Canons of our Church, *and Statutes of the Land.*

The meanes by which this man was thus converted, was an oſtenſion of the extreame falſity of all and every one of thoſe principles which ſome Novell-Catechiſers, Lecturers, and inconſiderat Teachers, have by preaching and printing, publiſhed unto the World, as divine Oracles: a breviate whereof *T. B.* delivered to a member of the honourable Court of High Commiſſion.

Right Reverend, *many printed bookes allowed in publike, and many Sermons of late yeares, and now adayes alſo preached, by men which have the command of many peoples eares and conſciences, upon an opinion of their great ſincerity: deliver with as much confidence, as they doe the Articles of the Apoſtles Creed, ſuch maximes and poſitions concerning the Sabbath-day, as doe by a neceſſary conſequence conclude my aſſertion concerning the old Sabbath.*

1 *They affirme, that the Law of the Sabbath delivered in the fourth Commandement of the Decalogue, is a precept of the Law of Nature.*

2 *The Law of the Sabbath is ſimply, totally, and perpetually morall: and of the very ſame quality with the other nine Commandements. It can no more be partly morall, and partly ceremoniall, than the ſame living creature can be partly a man, and partly a Beaſt. Who can deny* (ſaith one of them) *the keeping of the Sabbath to be morall, but he muſt withall proclaime open enmity to God's*

worſhip, and to mans ſalvation? The time of keeping the fourth Commandement, is limited by God, to the ſeventh day; and how can this day be ſeparated from the Sabbath, it being an inſeparable circumſtance of the ſubſtance of the fourth Commandement?

And theſe *powerfull Teachers* (for ſo they are commonly ſtiled by their Diſciples) confirme their fore-ſaid Doctrine, in manner following.

1 The fourth Commandement of keeping holy the ſeventh day Sabbath, was delivered in Mount *Sinai*, by *God's* owne immediate voice: and it was charged by way of command: therefore it is morall, unchangeable, and indiſpenſable.

2 The ſame was written together with the other nine Commandements with the finger of God, in a Table of ſtone, to ſignifie the perpetuity of it: alſo, it was placed in the Arke of the Teſtimony, within the *Sanctum Sanctorum*: and the common Preface of the Decalogue confirmes the morality of this Precept, as well as of the reſt.

3 The obſervation of the Sabbath day, is ſtraitly commanded in the Scripture, and the tranſgreſſion thereof, was puniſhed with the ſame penalty, wherewith blaſphemy and adultery were puniſhed, namely, with *ſtoning to death.*

4 The perpetuall obſervation of all the ten Commandements, whereof the Law of the Sabbath is one, is confirmed by CHRIST, *Matth.*

Matth. 5. 16, *&c.* And certaine holy persons are commended in the Gospell, for keeping the Sabbath according to the fourth Commandement, *Luke* 23. 56.

Lastly, When *Saint Paul's* words, *Coloss.* 2. 16. are alledged to shew, that the seventh day Sabbath was a legall shadow, they forge a new Commentary of this Text, repugnant to all Divines living before them, saying; that the Apostle speaketh of annuall Sabbaths, and not of the weekely Sabbath of the fourth Commandement.

Now these doctrines and positions, being openly and commonly preached, and printed by men of esteeme with the multitude: and also being inculcated in private conferences with great confidence: and the Governours of the Church, forbearing to reprove or censure them: *How* could *Theoph. Brabourne* conceive otherwise, but that these former principles, and arguments, from whence he sucked his errour, had beene infallible verities.

This relation and confession of *T. B.* after his Conversion, declareth, how perillous a thing it is, for private men, to dogmatize their owne novel and singular opinions: and likewise it serveth to admonish such heady leaders, not to presume upon their own judgement, above that which is meete: *Saint Hierome* hath delivered a golden Rule to this purpose, saying: *Bonum est obedire majoribus* [a], &c. *It is a good thing, and very safe (for themselves and others) that men of*

a Hieron. *Epist. ad Demetriad.* Bonū est obedire majoribus, parere perfectis, & post regulam Scripturarum vitæ suæ tramitem ab aliis discere, nec præceptore uti pessimo, præsumptione sua.

of inferiour quality, be guided and inſtructed by thoſe, who in judgement and wiſedome goe before them: and not to make preſumption, which is a perverſe guide, their Counſellour.

Gregory Nazianzene adviſeth men of leſſe judgement to imitate *Zacheus* [b] in the Goſpell, who being a man of low ſtature, climbes up into a *Sicamore* tree, to behold and know Chriſt.

Wiſe and learned men (ſaith S. *Auguſtine* [c]) *ſtand between God and ſuch as are fooliſh and want underſtanding: and it is a great furtherance of ſcience, to joyne ones ſelfe with men of underſtanding: for theſe latter have eyes of knowledge, and the other muſt lend an eare, of beliefe and obedience* [d].

It cannot goe well with the Church, unleſſe due ſubordination, (whereof *God* Himſelfe is Author) be maintained and obſerved: and that men of meaner judgement and capacity, ſubmit themſelves to ſuch as are able to governe and direct them. *The foot muſt not uſurpe the dignity and function of the head* [e]: *nor the tongue the office of the underſtanding*. For if this be permitted, dangerous confuſion enſueth: *Many* deſperate and pernicious errours will abound: And *the unſeamed coat of Chriſt* [f] (which was a figure of the Churches unity) will be rent and torne with diviſion and contention.

In Ancient time when Chriſtian people were truly vertuous and religious, they obſerved and maintained order and unity, with conſcience and care, as well as verity [g], *Coloſ.* 2. 5. and if perſons of moſt eminent qualitie, either for learning

b Orat. 39. εἰς τὰ ἅγια φῶτα.

c Aug. *de util. Creden. cap.* 12. Homo ſapiens eſt medium quiddam inter Deum, & hominem ſtultum.

d Idem *in pſalm.* 36. Non parva pars eſt ſcientiæ, ſcienti conjungi; ille habet oculos cognitionis, tu habeto credulitatis.

e Greg. Naz. *Orat.* 7. Cur caput vis fieri, cum ſis pes? cur imperatoris munere fungi, cum ſis in ordine militum?

f Cyprian. *de unit. Eccleſiæ. Num.* 6. Greg. Naz. *orat.* 1. *de pace.*

g Vincent. *Lyrinenſ. Commonit. c.* 9. Mos iſte ſemper in Eccleſia viguit, ut quo quiſque foret Religioſior, eo promptius novellis adinventionibus contrairet.

learning or ſanctity, became ſingular in their dogmatizing, and went by-wayes, out of the common road of the holy Church, it brought a ſtaine upon them, as we may perceive by the examples of *Tertullian*, *Origen*, *Apollinaris*[h], &c.

But it fareth ill with the Church, when ſingularity of opinion, novell dogmatizing, and ſemblance of piety, ſhall ſo farre advance the reputation of preſumptuous Teachers, *Vt fiant magiſtri, qui vix poterant eſſe diſcipuli*[i], That they are made maſters and leaders, who are ſcarce worthy to be diſciples.

In later times this miſchiefe hath prevailed, and infected Chriſtian people: *The* remedy whereof muſt be a generall ſubmiſſion of private perſons, to the judgment and authority of thoſe Leaders, who guide them in the old way of ſacred *Scripture*, and of the holy *Biſhops* and Fathers of the true ancient Catholike Church: [k] and not haſtily to build their faith upon Teachers, who in ſtead of ſound and ancient verity, endevour to obtrude τὰς ἰδίας διανοίας γεννήματα[l], the novell imaginations of their owne braine.

Where this rule is obſerved, there *God's* people are edified with ſound and wholeſome doctrine: *Pure* religion, and undefiled worſhip and ſervice of *God* and Chriſt, are maintained and exerciſed: *And* the holy Apoſtle's rule, which is, *to keepe the unity of the Spirit in the bond of peace*, is duly obſerved *Epheſ.* 4. 3.

h Vincent. *Lyrinenſ. in Commonitor. cap.* 16, 23, 24.

i Ambroſ. *lib.* 6. *Epiſt.* 32.

k Vincent. *Lyrinenſ. Commonitor. c.* 2. Propter tantos varii erroris anfractus, multũ neceſſe eſt ut propheticæ & Apoſtolicæ interpretationis linea, ſecundum Catholici & Eccleſiaſtici ſenſus normã dirigatur.

l Baſil. *Epiſt.* 6. Fidem nos neque recentiorem ab aliis accepimus, neque ipſi propriæ mentis fœtus aliis obtrudere audemus, ſed quæ a Patribus edocti ſumus, ea nos interrogantibus annunciamus.

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Sf Com.

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